

C. A. E. Mery
Cathys.

THEATRE FRANCAIS

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another
¶ Of the woman that tolde her fourth husbandes herce & wepte. fo. eodem.
¶ Of the woman that tolde her woer came to late. fo. eodem.
¶ Of the mylner with the golden thombe. fo. eodem.
¶ Of the horsman of Ieclande that prayde a Deconer for to hange by the frete. fo. eodem.
¶ Of the prest that layd nother corpus meus non expumineum fo. eodem.
¶ Of two freres whereof the one loued nat the cle heed, nor the other the tayle. fo. iiiij.
¶ Of the welche man that shroue hym for brekyng of hys faste on the fryday. fo. eodem.
¶ Of the merchaunte of London that dyd put nobles in his mouthe in hys de the bedde. fo. eodem.
¶ Of the mylner þ stale the nuttes of the tayler that stale a shepe. fo. eodem.
¶ Of the fourre elementes where they shulde sone be founde. fo. v.
¶ Of the woman that poured the potage in the judges male. fo. vi.
¶ Of the wedded men that came to heuen to clayme theyr herytage. fo. eode.
¶ Of the merchaunte that charged hys sonne to fynde one to syng for hys soule. fo. eodem.
¶ Of the mayde washynge clothes and answered the frere. fo. eodem.
¶ Of the thre wylle men of Gotam. fo. eodem.
¶ Of the greave frere that answered his penytente. fo. viij.
¶ Of the gentylman that bare the lege boorde on hys necke. fo. eodem.
¶ Of the m- chantes wylle þ sayd she wolde take a nap at sermon. fo. eode.
¶ Of the woman that said & she lyued another yere she wolde haue a cockol- des hatte of her owne. fo. viij.
¶ Of the gentylman þ wylched his tothe in þ gentylwomans tayle. fo. eode.
¶ Of the welcheman that confessed hym h- he had slayne a frere. fo. eode.
¶ Of the welcheman that coude nat gette but a lytell male. fo. eodem.
¶ Of the gentyll woman that sayde to a gentyll man ye haue a berde aboue and none benethe. fo. eodem.

¶ Of the frere that sayde our lord seyd fyue. ¶ people with. iii. syllyps. fo. bili.
¶ Of the frankelyn that wold haue had the frere gone. fo. x.
¶ Of the prest that sayd our lady was not so curvous a woman. fo. xii.
¶ Of the good man that sayde to his wyfe he had euyll face. fo. xii.
¶ Of the frere that bad his chylde make a laten. fo. xii.
¶ Of the gentylman that askid the frere for his bever. fo. xii.
¶ Of the iii. men that chase the woman. fo. xii.
¶ Of the gentylman that caught his roote the fo. xii.
¶ Of the gentylman that pumpte the folet of the fo. xii.
¶ Of mayster freton that knowyd the bishoper. fo. xii.
¶ Of the reman of garde that sayd he woulde beter haue. fo. xii.
¶ Of the plowmannys sonne that sayde he salue one man. fo. xii.
¶ Of the maydes answere that was byth chylde. fo. xii.
¶ Of the seruaunt that ryndyd with hys mayster. fo. xii.
¶ Of the welcheman that deluenered the letter to the ap. fo. xii.
¶ Of hym that solde ryght nought. fo. xii.
¶ Of the frere that tolde the thre chyldez fortuny. fo. xii.
¶ Of the boy that bare the frere his masters money. fo. xii.
¶ Of Phylip spencer the bocheramarr. fo. xii.
¶ Of the courtear and the carter. fo. xii.
¶ Of the yongman that prayd his felow to teche hym his patenmister. fo. xii.
¶ Of the frere that prechyd in ryne expoundinge the aue maria. fo. xii.
¶ Of the curat that pre chyd the articles of the crede. fo. xii.
¶ Of the frere that preched the x. comandementis. fo. xii.
¶ Of the wyfe that bad her husbande re the capell synt. fo. xii.
¶ Of the man of lawes sonnes answere. fo. xii.
¶ Of the frere in the pulpet that bad the woman leue her babelynge. fo. xii.
¶ Of the welchman that cast the scotte into the see. fo. xii.
¶ Of the man that had the dome wyfe. fo. xii.
¶ Of the proctour of arches that had the lytell wyfe. fo. xii.
¶ Of ii. nonnes that were myuen of one prest. fo. xii.
¶ Of the esquier that shold haue ben made knyght. fo. xii.
¶ Of the penytent that sayd the shepe of god haue mercy upon me. fo. xii.
¶ Of the husbande that sayde he was John daw. fo. xii.
¶ Of the scoler of oxford that prouyd by sountry. ii. chyldren. fo. xii.
¶ Of the frere that stale the podynge. fo. xii.

¶ Of the frere that prechyd what mennyrs sowles were
¶ Of the husband that cryed ble wnder the bed
¶ Of the shomaker that asked the colyer what tydynges in hell
¶ ¶ Of steynt peter that cryed cause bobe
¶ Of hym that aduenturyd body and soule for hys prynce
¶ ¶ Of the parson that stale the mynners elys
¶ Of the welchman that saw one. it is better than god
¶ Of the frere that sayd oy. ge for the hoggys soule
¶ Of the parson that sayde massis of requie for his soule
¶ ¶ Of hym that sayde ryde apace y^e haue rayne
¶ ¶ Of hym that shall haue never a peccy/¶
¶ Of hym that sayde hys wyfe and he agreed well.
¶ ¶ Of the frere that layde Comede episcopē.
¶ Of the wician that stale the pot
¶ Of mayster whycynton dreme/¶
¶ Of the prest that kylled his horse called modicum.
¶ Of the welchman that stale the englysshmans coche.
¶ Of hym that brought a batell to a prest.
¶ Of the endytment of Iesu of Nazareth.
¶ ¶ Of the frere that prechyd agaynst them that rode on the sondayes
¶ Of the one brother that founde a purs.
¶ Of the answere of the mastres to the mayde.
¶ Of the northern man that was all harte/
¶ Of the burnyng of olde Johs.
¶ Of the courtier that ete the hote custarde.
¶ Of the thre poynetes belongyng to a shre wdwysse/
¶ Of the man that paynted the lambe upon his wyfes bely.



Certayne Curate in the constrey there was that
in the pulpet of þ ten comaunderementys. Daye
there were ten comaunderementes þ euer man
kepe/and he that bakte any of them comyng
syn how be it he sayd that so myne it was
so myne venyal/But when it was dede
venyal there were many doutes therin.
a yongman mad felow that cam selbou to chyrch/and he
sermons or none in all his lyfe answered hym than
uayl malter person that ye say there be so many comaunderementys
my doutes/For I never hard tell but of two comaunderementes
comaunde me to you & comaunde me fro you & so I never hard tell
doutes but swayn that ys to say bout the candell and bout the kyre
answere all the people sell a laughynge/

¶ By this tale a man may well perceyue that they that be brought by
dute letuyng oþ good maner shall never be but rude and bescely all the
they haue good naturall wyttes.

Wife theri was which had apoynted her prentys to com for
I in the nyght which seruaunt had longe woyd her to haue his
which acordyng to the ap. yntement cam to her bed syde i the
her husbande lyenge by her & whan she perceyuyd hym theri she caned
by the hande and helde hym fast & incontynent wakened her husbande
Syr it is so ye haue asals and an vntrue seruant which is wylliam yon
tys and hath longe woyd me to haue his pleasure and because I cou
auoyde his importunate requist I haue apoynted hym this nyght to i
in the gardeyne in the herber and yf ye wyll aray yow selfe in myn ar
go theder ye shall se the prose therof and than ye may rebuke hym as ye
best by your dyscrecyon/this husbande thus aduertysed by hys wife
hym his wyues rayment & went to the herber and wha he was gone th
prentys cam in to bed to his mastres wherfor a season they were bothe
tienlet she sayd to þ prentys Now go thy way into the herber & mete by
tak a good walter i thy had & say thou dyd it but to prove whether
a good womân oþ no & rewaryng as thou thikyst best This prentys do
his mastres coucill wet i to the herber wher he shold his mastres f
appell & sayd. I thou harlot art thou come herther now I se well
fals to myn hast thou woldest be a fforre hore but I haue leuen ther
thi I wold do hi so traytious a ded therby I shall grue the l

Of the frere that prechyd what menrys sowles were
Of the husband that cryed ble wnder the bed
Of the shomaker that asked the colyer what tydynge in hell
Of leynut peter that cryed cause bobe
Of hym that aduenturyd body and soule for hys prynce
Of the parson that stale the mylneres elys
Of the welchman that saw one. it is better than god
Of the frere that sayd oy. ze for the hoggys soule
Of the parson that sayde masse of requie for his soule
Of the knyght that sayde ryde apace y^e haue rayne
Of the knyght that shall haue never a peny
Of the knyght that sayde hys wyfe and he agreed well.
Item. the layde Comede episcop.
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Of mayster whyntons dñeine
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Of the burnyng of olde Johs.
Of the courtayr that ete the hote custarde
Of the thre poyntes belongynge to a shewyd wyfe
Of the man that paynted the lambe vpon his wyfes bely.



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there were ten comaundementes þ euer may
kepe/and he that brake any of them comyng
syn how be it he sayd that somtyme it was
somtyme venyal/But when it was dede
venyall there were many doutes therin.

a yongman a mad felow that cam seldom to chyrch/ and had
sermons or none in all his lyfe answere d hym than chyrch
uayl master person that ye say there be so many comaundementes
ny doutes/ For I never hard tell but of two comaundementes that i
comaunde me to you & comaunde me fro you Nor I never harde tell
doutes but twayn that ys to say dout the candell and dout the fyre A
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take a good waster i thy hād & say thou dyd it but to prove whether I
a good wōmā or no & rewari hi as thou thikyst best This prentys doyn
his mastres coucell wet i to the herber where ~~and~~ his master i his appell & sayd. I thou harlot art thou come hether now I se well if I
fals to myn ast thou woldest be a frōg hōze but I had leuer thou were
thā I wold do hi so trayterous a ded therfor I shall gyue the soth

andes for I am thy mayster and not thy maystres / nay hore quod
thou art but an harlot & I dyd but to pue the & smote him agayn
quod the mayster I besech þ no more for I am not the for I am thy
for I haue a berde & therwith he sparyd hys hand & felte hys berde

þ the prentysse I crye you mercy & then the mayster went vñ
þe toun þe askyd hym how he had sped and he answeryd I wys wiste I
þe my betyn how be it I haue cause to be glad for I thank god I
crew a wiffe and as crew a seruant as any man hath in englonde

þy ther mire may se that yt ys not wyldome for a man to be tulyd
in hys wyllys couell

þtuyd that in a market towne in the counte of Suffolke there
was a stage play in the which play one callyd Johs adroyns whiche
dwelleyd in a nother byllage. ii. myle from thens playde the dyuyl
And when the play was done thys Johs adroyns in the euynynge
departyd fro the sayde market towne to go home to hys owne houle
because he had there no change of clothyng he went forth in hys dyuyls
whych in the way comyng homeward cam thowz a waren of conys be
yng to a gentylmā of the byllage wher he hym self dwelt At whych tyme it
comyd a prest a bycar of a churche therby with. ii. or iii. other bryghty fe
had brought with the a hors a hey & a feret to the tent there to get conys
þe feret was in þ yerth and the hey set ouer the path way where thys
Johs adroyns shuld come thys prest & hys other felows saw hym come in the
dyuyls rayment consideryng that they were i the dyuyls seruyce & stelyng of co
ys & supposyng it had ben the deuyll in dede for feare ran away Thys Johs
adroyns i the dyuyls rayment and because it was so what dark saw not þ hay
forth i hast ȝ I did therat & fell doun that with the fal he had almost
in his nek But when he was a lytyll reuyryd he lokyd vp & spyd it was
þe to catch conys & lokyd further & saw that they ran a way for feare of hi &
þe horse tyed to a bush laden wyth conys whych they had taken & he toke
þe horse & the haye and lept vpþ the horse & rode to þ gētylmanys place that
one of the waren to the entēte to haue thank for takynge such a þyng
þan he came knokyd at the gatys To whome anone one of the gen
tymans seruauntys askyd who was there and sodeinly openyd the gate
and alone as he perceyyd hym in the deuyyls rayment was sodenly abashyd
and sayyd the doze agayn abo went in to hys mayster and sayd and sware
to hys mayster that the deuyll was at the gate and wolde come in The gen
tyman hym say so callyd another of hys seruauntys and bad hym go
to the gate to knowe who was there Thys seconde seruaunt came to the gate
and openyd it but as he wch comyd to þe gate he was there thys good
gentylman to the deuyll and sayd I haue hys hoye and hys swerte my
mister I haue hys hoye and hys swerte my

the deuyll in dedelat to al the world to come upon
soules, and be lykelyho... he comande to pour soule pur.
your soule / and if he had yow come I wene he shudde b
man than meruaylously abashed, called his ch... Mayne
well be right and gette holy water & wente to th... gate in
uantes as durtbe go with him / where the chaplayne wi
turacyon sayd. In the name of the fater, sonne, and ho
and charge the in the holy name of god, to tell me w
comest hyther. ¶ This Johs Adroynes in the deuy
then begyng to coniure, after siche maner sayd. Stay
me for I am a good deuyll, I am Johs Adroynes yonge
in this towne, the that playde the deuyll to day in the playe
my mayster a dozen or two of his owne conyes that were stolen in
and they, horse and they, haye, and made them for feare to comen
whanne they hadde hym thus speke, by his voynce knewe hym we
and opened the gate & lette hym come in. And so all th... for sayd se
was turned to mythe and disporte.

¶ By this tale ye may se that men feare many tymes more
than they ned, whiche hathe caused men to beleue that
sperytes and deuylls haue ben sene in dyuers places, whan
it hathe ben nothyng so.

¶ Here was a ryche man whiche lay sore sycke in his bedde to
fore his eldest sonne came to hym and beseched hym to gyu
blessyng, to whome the fater sayde / sonne thou shalte ha
blessyng & myne, & because thou hast beuer good of codicyonis I
queche þ all my lade, to whome he answered & sayd, my fater I
lyue & occupy the your selfe full well by goddes grace. Wone after ca
sonne to hym lyke wyse & desyred his blesyng, to whome þ fater said
thou hast beuer kynde & gentyll I gyue þ goddes blesyng & myne.
I bequeche the all my mouable goodes, to whome he answered and
fater I trust you shall lyue and do well & spende & ble your goodes.

tu may wch pericyme that yonge people that
in theyr frendes counsell in ynglyng in cynges
will ende.

I of ar dyntaunte were apoynted to lyve with a gentyl
one nyght / the one nat knowynge of the other at nyght
[C] Thys fyfte at hys houre apoynted came, and in the
to lese a cyng. The seconde gentylman whanne he
stuned to fynde the same cyng / and whan he hadde
parted. And two or thre dayes after the fyfte gentyl-
man on the others synger and chalenged hym / and he
and hadde hym tell whare he hadde losse it: and he sayd in liche a
lans bedde. Than quod the other and therre founde it. And the
wolde haue it, and the other said he shulde nat. Than they agreed
d by the nexte man that they dyd mete. And it fortuned them to
he huldaide of the sayd gentyll woman, and desyzed hym of hys
rent, shewynge hym all the hole mater. Than quod he by my iudg.
that ought the shetes shulde haue the cyng. Than quod they and
od iudgement you shall haue the cyng.

In the Uniuersyte of Oxforde, there was a stoler that delyted moche
peke eloquente englyshe and curyous termes / and came to the
er with hys shoes whyche were pyked before (as they vsed that
haue them clouted, and sayde this wyse. Cobler I praye the lette
fangyls and two semy cercles vpon my subpedytale, and I shall
yn thy laboure. The cobeler because he vnderstode hym nat holde
red shortely and sayd. Byr your eloquence passeth myne intellency,
But I promyse you ys he meddyll with me, the clowdynge of your
ill cost you thre pens.
By this tale men may lerne that it is foly to study to speke
quently before them that be rude and unlearned.

fol.

Certayn artificer in london there was whiche was soze
2 coulde not well dysgest his meat to whoma physicyon a
hym couancell it sayd that he must vse to ete metis p belig
gestyd a smal byydys as sparrowes swallows & sperryall that by
called a wagtaille whose flesshis meruelouse lyght of dysgestyon.
byyd is euer meuyng & stirring. The selman heringe p phenicion sayd
answering hym a sayd / Whyt that be the cause p hyscion to be lyght of
dysgestyon. Than I know a thise moch triste of dysgestyon than other
sparrow swallows wagtaille & that is my wyue to / for it is neuer in
rest but euer meuyng and stirring.

By this tale ye may leue a good generall rule of physyke.

3 woman there was whiche had had. iii. husbandys. It tourtuned al
so that this fourth husbande dyed & was brought to layre the bpon
the bere / whom this woman folowed & made great mone & wared her
sozy in so moche that her neyghbours thought she wolde swoyn & dye so
sowyn / wherfore one of her gosseps cam to her & spake to her in her ere &
bad her for godds sake confort her self & refrayne that lamecais of ellis ih
wold hurt her and pauenture put her in iepardye of her life. To whom
this woman answeryd and sayd I wys good golyp I haue great cause to
mone if ye knew all for I haue beryed. iii. husbandes bysyde this man but
I was neuer in p case that I am now / for there was not one of the but
wher p I folowid the corse to chyrch yet I was sure of an nother husband
before p corse cam out of my house & now I am sure of no nother husband
& therfore ye may be sure I haue great cause to be sad & heuy.

By thys tale ye may se that the olde proverbe ys trew that it is
as great pyte to se a woma wepe as a gole to go barefote.

3 No other woman there was p knelyo at the mas of requie whyle
the corse of her husbande lay on the bere in p chyrche. To whom a
yongema cam & spake wyth her in her ere as though he had ben som
mater concernyng p funerallys / howe be it he spake of on surthe matter but
onely wold her p he myght be her husbande / to whom he answered &
sayde thus Myr by my trouthe I am sozy p ye come so late for I am sped
alredy for I was made sure yester day to another man.

By thys tale ye may perceyue that women ofte tymes be wylle &
lothe to lose any tyne.

3 Marchaunt that thought to deride a mylner sayd vnto the mylner
Syr I haue harde say that every trew
mylner that tollyth trewly hath a gylden thombe / p mylner answeryd &
sayde it was true Than quod p marchant I pray p let me se thy thombe
& whe þe þe wylle shewd hys thombe p marchant sayd I can not perceyue
þat thy thombe is gyld but it is as all other mens thombes be to whom

W.i.

er answered and sayde / Byr treuthe it is that my thōbe is gyld
t ye haue no power to se it for there is a properte euer incydent
hat he that is a cockolde shall never haue power to se it.

¶ He whiche was called Oconer an yyyfthe lord toke an horsman
wylsoner that was one of hys great enemys / whiche for any request
or intretye hat the horsman made gaue iugement that he sholde know-
lyent be haged / made a frere to shryue hym & bad hym make he redy to
dye. Thys frere þ shryue hym examyned hym of dyuers synnes & asked
him amonge other whiche were þ gretteste synnes þ euer he dyd this hors-
man answered & sayd one of the greatest actys that euer I dyd whiche I
now moste repent is þ whan I toke Oconer the last wede in a chyrche &
there I myght haue brennyd hym chyrche it all and because I had consti-
tence & pyte of brennyng of þ chyrche I taryed þ tyme so long þ oconer es-
caped / & that same deserryng of brennyng of þ chyrche and so longe ta-
ryeng of that tyme is one of þ wōst actes þ euer I dyd wherof I muste
repent This frere perceyng hym in þ mynde sayde peace in þ name of
god & change thy mynde & dye in charite or els thou shalt never come in
heuen / now wyr þ horsman I wyl never chaunge þ mynde what so euer
shall come to my soule thys frere pseyuyng hym thus styl contynew his
minde can to oconer & sayde syz in þ name of god haue some pyte vpon
thi manrys sole & let hym not dye now tyl he be in a beter mynde / soz
þki e dye now he is so ferre out of charyte þ biterly his soule shall be dam-
ned / & shewyd hym what minde he was in & all þ hole mater as is before
shewyd. Thys horsman heryng þ frere thus intrete for hym sayd to O-
coner thus oconer thou seest well by thys manrys reporte þ yf I dye now
I am out of charyte & not redy to go to heuen / & so it is þ I am now out
of charyte in dede but thou seest well þ this frere is a good man and he is
now well dysposed & in charyte / & he is redy to go to heuen & so am not I
therfore I pray the hang vp this frere whyle þ he is redy to go to heuen / &
let me tary tyl another tyme þ I may be in charyte & redy & mete to go
to heuen Thys Oconer heryng thys mad answere of hym spacyd the man
and for gaue hym hys lyfe at that season.

¶ By thys ye may se that he that is in danger of hys enemye þ hath no
pite he can do no beter but shew to hym þ uttermost of his malycyous
mynde whiche that he beryth toward hym.

¶ He archdeken of Eller þ had ben longe in auctorite in a tyme of
þ vyspeacyon whan all the prestys apperyd before hym called asyde
iii. of the yonge prestys whiche were acusyd that thy coulde not wel
say theyt dyuyne servyce / & asyde of the whiche they sayd mas whether they
sayd corpus meus or corpus meū. The fyfth prest sayde þ he sayd corpus
meus. The secod sayd þ he sayd corpus meū. And than he alred of þ thyd

fol.

how he sayde / whiche answered and sayd thus / ¶ Syr be
is so great a dout and syuer s men be in dyuers opynyons therfore becau-
milde be sure I wold not offend to han I come to the place I leue it clea-
out and say no thyng therfore therfore the bishoppes han openly rebuked
them all thre . But dyuers that were present thought more defaut in hym
cause he hym selfe before hym had aduertised them to be prestys .

¶ By this tale ye may se that thone ought to take he de how he rebuked han
other lest it to ne moche taiks owne rebuke .

¶ Two freres satte at a gentylmans tabell whiche had before hym a
fayngarde ale and cut the hed of the ale and layd it upon one of the

freres trenchars / but the frere bywhome he wold haue had of the mid-
dle parte of the ale sayd to y gentylman he louyd no ale he dea / thys gentylman
alid cut þ tayle of the ale and layde it on þ other freres trenchar he lyke wylde
because he wold haue had of the myddle parte of the ale sayde he loued no ale
tayles / This gentylman perceyng that gave the tayle to hym that sayd he loued not the tayles
And as soore þ myddell part of the ale he ate parte hym selfe and parte he wold
to other folke at the table / wherfore these freres for anger wold eate never a
morsell / and so they for al theyr craft and subtilte were not only deveyued of
the best morsell of the ale / but therof had no parte at all .

By this ye se that they that couet the best parte for myne therfore lete
the meane parte and all .

¶ Welchman dwellynge in a wylde place of walyng cam to hys curat
in the tyme of lente and was confessyd / and when hys confessyon
was in maner at the end the curate askyd hym and he had any other
thyng to say that greuyd his cosciēe which soore abashed alswered no
worde a great whyle / at last by exhortacyon of his godly fader he sayde that
therewas one thyng in his mynde that greatly greued his cosciēe which
he was alshamed to bter / for it was so greuous that he troves god wold ne
uer forgyue hym to whome the curate answerd and sayd that goddes mercy
was aboue all / a bad hym not dyspayre in the mercy of god / for what so ever
it was yf he were repentant that god wold forgyue hym / And so by longe
exhortacyon at the last he shewyd it and sayde thus / ¶ Syr it happenyd ones
that as my wylde was makyng a chese vpon a fryday I wold sayme haue lay-
ed whether it had ben salt or fresshe and toke a lytyll of the whey in my hande
and put it in my mouthe and so I was wate parte of it wente downe my
thote agaynst my wylde and so I brake my faste to whom þ curate sayde and
if therewere non other thyng I warant god shall forgyue þ / So whan he had
well confortyd hym with the mercy of god the curate prayed hym to answere
a quest / and to tell hym trouth / and when the welchman had promysyd to
tell the trouth þ curate sayd that therewere robberys and murders done vpon

B.ii.

where he dwelte and dyuers men found slayne & asked hym whethir
nyng to any of them . to wh^o he answered and sayd yes / & sayd
lye to many of them & byd helpe to robe and to selle dyuers of them
curate asked hym why he dyd not confess hym therof the welshman
answered and sayde he toke that for no sygne for it was a custome amonkest
them that whan any boty cam of any ryche merchant ryding that it was bus
a good neybourc dede one to help another when one tallyd another / & so they
toke that but for good felowshyp and neyghbourhod.

Chereanaye ye se that some haue remorse of conscrnce of small venyall
sinn is thereto not to do gret offerys without shame of h world or drede of
god & as þ comon proue he is they stumbl at a strawe & lepe ouer a blocke.

A Ryche couetous marchat there was that dwelid in london which
ever gaderyd mony & could neuer fynd in hys hert to spend ought
Upon hym selfe nor vpon no man els/whiche fell soze syke/ and as he laye on
hys beth bed had his purs lyenge at his beddyshede / and had luche a loue to
his money that he put his hande i his puts & toke out therof .x. 02. xii. fl. in no

¶ And put them in his mouth / And because his wyfe and other perceyued
yn very syre & lyke to dye they exhortyd hym to be confessyd and broughte the
urate vnto hym whiche when they had caused hym to say Benedicte the cura-
te bad hym crye god mercy & shewe to hym his synnes Than this leyk man
begā to say I crey god mercy I haue offendyd in þ vii. dedly synnes & broken
the .x. comauendementes / and because of the gold in his mouth he muzzled so
in his speche that the curate could not well vnderstande hym wherfore the cu-
rate askyd hym what he had in his mouthe that letted his spech / Iwys may-
ster plone quod the lyke man muzzelynge I haue no thyng in my mouthe but
a lyttle money bycause I wot not whether I shal go I thought I wold take
some spendyngye money withme so I wot not what nedē I shal haue therof
And incontynent after that sayeng dyed before he was confessyd or repētant
that any man coulde perceyue / and so by lyklyhod went to the deuyll.

By this tale ye may se that they that all theyr lyues wyll never do cha
ryte to theyt neghbours / that god in tyme of theyt dethe wyll not
suffre them to haue grace of repentaunce.

Here was a certayne ryche husband man in a byllage whiche louyd
nuttes meruelously well and sette trees of fylberdes & other nutte
trees in his orcharde/ and noysshed them well all his lyfe/ & when he dyed he
made his executours to make promyse to bery with hi in his graue a bagge of
nuttes or els they sholde not be his executours/ whiche executours so late of le
synge of theyre comes fulfylled his mynde and dyd so / It happenyd that the
same nyghte after that he was beryed there was a mylner in a cote
cain to this manes garden to the entet to stèle a bagge of nuttes & in the way

hemet wyth a taylor in a blackcote an hundreth of hys a. instance & ther
 hym hys intent. This taylor lyke wylle therond hym that he intendyd the
 tyne to stelle a shewe. and so they both there agreyd to go souwarbe eu-
 man severally with hys murras and after ther anoyntyd to make gold
 re ceche byt^t other and to mete agayn in the chyrch porche and he y cam byt^t
 to tarye so; the other. ¶ This mylner when he had sped of hys nuttys came
 fyrst to the chyrch porche and there taryed so; hys felow and the mene whyle
 latte styll there and knabbed nuttes. It fortuned than the sexten of þ e curche
 because yt was about ix. of þ e cloke cam to comynge and when he layd byt^t
 the porche and sawe one all in whyte knabkyng nuttes / he had wende it had
 bene the dede man rysyn owt of hys graue knabkyng the nuttes that were
 beryed wyth hym and ran home agayne in al hast and tolde to a creppyll that
 was in his house what he had sene. Thys creppyll thus heryng hym rebuked
 the sexten and sayd þ yf he were able to go he wolde go thyder & coniur the
 spyyte / by my trouthe quod the sexten and þ yf thou darest do what I wylle here
 the on my neck & so they both agreee / the sexte toke þ e creple on his neck & cam
 in to þ e chyrchyaerde again and the mylner in þ e porche saw one comynge beryng
 a thynge on his necke had went it had ben the taylor comynge with the shewe
 and rose vp to mete them / and as he cam to warde them he askyd & sayd Is he
 fat / is he fat / the sexten heryng hym ley so / for fere cast the crepull down and
 sayd fatte oþ lene take hym as he is / and ranne awaie / and the creple by myr-
 acle was made hole and ran awaie as fast as he oþ faster / Thys mylner percey-
 uynge that they were two and þ y one can after an other thoughte that one had
 spyd the talyer stelyng the shewe and that he had ron after hym to haue taken
 hym / and fearyng þ y one had spyd hym also stelyng þ e nuttes he so; feare leste
 hys nuttes behynd hym and as lecetly as he cowde ran home to hys myll
 ¶ And anon after that he was gone the talyer cam wyth the stolen shewe up-
 pon hys necke to the chyrche porche to scake the mylner and whan he founde
 there the nutte shalys he supposyd that his felow had ben ther & gone home
 as he was in dede wherfore he toke vp the shewe agayne on hys necke and
 went to warde the myll. ¶ But yet duryng this while the sexten whiche ranne
 awaie went not to hys owne house but went to the parsh prestys chabber / and
 shewyd hym how the spyyt of the man was rysen out of hys graue knabkyng
 nuttes as ye haue hard before / wherfore þ e prest sayd that he wolde go coniur
 hym þ yf the sexten wolde go wyth hym & so they bothe agreed the prest yroþ on
 hys surples and a stole about hys necke and toke holy water wyth hym & cam
 wyth the sexten toward the chyrch / and as lone as he entred in the chyrch
 yard / The talyer wyth the whyte shewe on hys necke intenciong as I haue he-
 ye shewyd yow to go downe to the myll met with them & had went l. of the
 prest in his surples had ben þ e mylner in his whyte cote & sayd to hym w. gold
 I haue hym I haue hym near rynge by the shewe that he had stolen / the prest

aynge the d. i. iet all in blake and a woyre shyringe on hys neck had wende
ben y deuyll betryng away the spreyte of the dede man that was betwix
ran away as fast as he coude takieng the way down towarde the mylne
after ronnyng after hym. Then tayler leyd one folde wher hyn had wende
that one had folowed the mylner to haue done hym som hurt and thought he
wold folow if neve were to helpe mylner and went forth tyl he cam to the mylne
and knocked at the myl doore. The mylner beyng wythin askid who was there
ayler answeryd and sayd by god I haue caught one of them & made hyn
ture and tyed hyn fast by y legges menyng by the shepe þ he had stol en and
there had on hys neck tyed fast by the legges. But the mylner hetyng hym say
that he had hyn tyed fast by the legges had went it had ben the constable that
had taken the tayler for stelyng of the shepe and had tyed hym by y legges and
seyd that he had come to haue taken hym also for stelyng of the nuttes. Where
fore y mylner opened a bak doore and ran away as fast as he coude. The tayler
beyng y backs doore openyng wente on the other syde of the myl and there
saw y mylner ronnyng away and stode ther a lytoll whyle misyng wyth the
shepe on his necke. Then was y parisshe preest and the sexte standyng there
under the mylhouse hydyng them for fere and saw the tayler agayn with the
shepe on hys neck had wende. Sylf it had ben the deuyll wyth the spreyt of the
dede man on hys neck and for fere ran away but because they knew not the
grounde well the preste lepte into a dyche almooste ouer the hed / lyke to be
drownyde that he cryed wyth a loude voyce helpe helpe. Then the tayler lokyd
about and saw the mylner ronne away and the sexte a nother way and hard
the preste creye helpe had went it had ben the constable wyth a great company
cryeng for helpe to take hym and to bryng hym to pryson for stelyng of y shepe
wherefore he threwe down the shepe and ran away another way as fast as he
coude / and so every man was asferd of other wythout cause.

By thys ye may se well it is foly for any man to fere a thynge to
ngche tyll that hese some profe or cause.

At the old wold when all thynge coude sprake the .iiii. elementys mette
to geder for many thynges whiche they had to do because they must
meddell alway one wyth a nother: and had communicacion to gy-
der of dyuers maters / and by cause they coulde not conclude all theyr maters
at that season they appoyntyd to breke comunicaciō for that tyme & to mete
another tyme / therfore eche one of them shewyd to other where theyr
mote abydyng was and where their felows shoude fynde them yf nedē shuld
requyre and fyse the erthe sayde bretherne ye knowe well as for me I am
ympanēt alway and not remouable therfore ye may be sure to haue me alway
whar ye lyste. The wachter sayde yf ye lyst to leke me ye shall be sure euer for
to haue me vnder a toft of grene rushes or elles in a womans eye. The
wynde sayde yf ye lyst to speke wyth me ye shall be sure to haue me among

aspyn leups or els in a womans tong Then quod þ syre þ any of you to seke me / ye shal euer be sure to fynd me in a flynt stone or els in a w
mans harte

By thys tale ye may lerne aswell the propert
of the iiii. elementys as þ proprete is of a woman

Here was a justyce but late in þ reame of england callyd maste

Wauelot a very honely man & riche of chyldren & loun

to spend mych money /

in his cunyngh in the world

the sheryf for a certayn som of money

so that at euerie tane & lodgyng this man was bate and therof he had

colcys. It fortunyd to þ wiche he had to come to a toun

Turpyn his seruau to se þ he bled good husbandry & so faire f

ges as were left & to carry it with hym to serue hym at þ nexte b

þ Thys turpyn doyng hys mysteres comademēt toke the broken b

ken mete & all such thyng þ was left & put it i his maner cloth

wyse of þ hous pceyng þ he toke all suche fragmentys & bytayn

hym þ was left & put it in þ cloth sack / he brought vp þ potage that

left in þ pot & whe turpyn had tomed his bate a lytel alwyse he pouyd

potage in to þ cloth sack whiche can vpþes rode of shaxlet & other of his

garmentys & raxed the veryeuyll þ they were mych hurt therwth / Chys

turpyn sodneyntly turnd hym & saw it reuyled the wyse therfore he cam to

hys myster and told hym what he had don / wherfore master Wauelot

incontinent callyd þ wif & seyd to her thus / Thou drab quod he what

hast thow don why hast thou pouyd þ potage in my cloth sack & merted

my rayment & gere / Olyz quod the wyse I know wel yea a iudge of the

realine and I perceyue by you: your wyl is to do ryght & to haue that in

your owen & your mynd is to haue all thing wþh you þ ye haue payd for

both broken mete and other thynges þ is left & so it is reson þ ye haue

therfore be cause your servant hath taken þ broken mete & put it in þ cloth

sack / I haue therin put þ potage that by left because ye haue not

truly payd for them yf I shoulde kepe oþr thynges from you that þ haue

pappyd for paradynture ye wold stroble me in the law another tyme.

Here ye may se that he that playnþ the mygarde to mych sond

lyme it cometh hym to hys owne losse.

A certayn weddyng man there was whiche when he was dede

what to heuen gates to seynþ peter and sayd he com to dayme þis

badheretage whiche he had deferyd / saynþ Peter alwyse he

he was / & he sayd a weddyng man anon Maynt peter openyd þ gates &

þ hym to come in a sayde he was wþhþe to haue þis heretage bycause he

had had mych stroble & was wþþy to haue a crowne of gowt / þ noþer

here is a nother man þ claymyd heuen & sayd to Seynt Peter he had
i.ii. wiues to whō Saynt peter answered & said com In soz thou art
orthy to haue a doble crown of glory for thou hast had doble troule at þ
ast there cam the thyrd claymyng his herytage & sayde to saynt peter þ
e had had .iii. wiues and desyryd to come In what quod Saynt Peter
thou haue ones in troule & therof delyueryd & tha wyllingly mcloyt de
troule againt þe manynre therof delyueryd & so all that coulde not be
maken þ thyrd tyme but entred wyllingly in troule agayn therfore go
þe to heuen for thou shal haue þe i heuen for thou art not worthy.
CThys tale is a warning to them that haue bene twylle in paryll
to beware how they come therin the thyrd tyme.

Sayche merchant of london there was that had one sonne þ was
þyng to hym & sayde he knew well þ he had ben unthryfthy how be it þ he
knew he wold amend yys cōdycyons he wolde make hym his executour
& leue hym his goods so þ he wolde promyse hym to pray for his soule & to
funde one dayly to syng for hym which thynge to perforne his sonnes ther
made a faythfull promyse / After þ this man made hym his executour
died But after þ hys sonne kept such ryot þ in short tyme he had wasted &
spente all he had nothyng left but a hempe and a cocke that was his fader
It soz tunyd then þ one of hys frenydys came to hym & sayd he was sorry þ
he had wasted so moch & asked hym how he wolde perforne his promyse
made to his fader that he wolde kepe one to syng for hym Thys yōgman
answered & sayde by god yet I wyll perforne my promyse for I wyll kepe
this same cocke alyue styl & he wyl know every day & so he shall syng eue
ry day for my faders soule & so I wyl perforne my promyse wel ynough.

CBy thys ye may se that it is wylldome for a man to do
good dedys hym selfe whyle he is here & not to trust to the
prayer & promyse of hys executours.

SHere was a mayde stode by a reuers syde in her smocke wass
hynging clothes / And as she stouped offtymes her smocke
clued betwene her buttockes / By whome there cam a frere
seyng her and sayde in spore / Mayde mayde take heede for Bayarde
bytes on the brydell May wyls master frere quod the mayden he doth bid
wyppe hys mouthe and wenyth þe wyl come and kyse hym.

CBy thys ye may se that womans answer is never to seke.

SCertayn man there was dwellynge in a towne called Gotam that
þe wyl to a shyre .iii. myle for to bye shewe / and as he cam ouer a bryge
he met with one of hys neyghbours and told hym whether he wente
þe shire þ in which way he wold byng þe / whiche sayd he wold byng
þe ouer þ same bryge may quod the other man but thou shalt not by god

mele upon a hore a hepoole. thereto
was the cause of therē batyaunce which thā
as ye haue harde. ¶ Thys thā he maner of maner
by a famyl yet example and toke his mele. thereto
nyd'it and pouyd' all the mele in the saide hole. thereto
ryuer wherby all the mele was lost. maner of maner
because ye stryue los; vryuynge oure the hore. thereto
boughte no; wortenot where they we. maner of maner
muche lyttle in your bedes as therē is mele in to maner

¶ Thys tale sheweth you that spyn man taketh
men wylde in when he is bora to licheyn (See. 13.)

¶ Man there was that cam to chuse hym to a
yong hym that he had layne with a yonge gentyl man

¶ And asked hym in what place and he sayde in hys bede
all nyght longe in soft warme bed the strechynge

thys and sayd. Now by swete seyd leancys then wylthout

Chandeler beyng a wydower dwellynge at holdome

¶ A don had a faire daughter whom a yonge gentylman had
woyd so to haue his pleasure of her. And he by longe tyme to her
made at þast graunces þpm and poynted hym to com upon a nyghte to her
fader's hous in the evenyng & she wold comey hym into her chamber. thereto
which was an inner chamber within her fader's chamber. So accordyng
the poynteinent al thyngē was performed so that he lay wylde all nyght
it made good therē well about soures cloche in the mornyng. And wylde he
soze that he could not retrayn. This wench that wylde had to play. In the next
chamber bad hym go put his heede in the draught hole that her fader shold
hi. which after her councel rose in his shyte and so dyd. but thā because of the
saunour of the draught it causyd hym to coughe muche more & louder that the
wenchys fader herde it. and askyd of his daughter what man it was that cou
ghed in her chamber. She answered & said no body but me this yongman coughe
þy'll more & more. whi the fader herengosayd by goodes body here thou wylle
I wylle se who is there and rose out of his bedde. ¶ Thys wench perceyued her
fader espynge cam to the gentylman and sayde take heede syc to your selfe for
my fader comyng. ¶ This gentylman sodeynly therwyth a shalbyn wylde
hauydyd his heede oute of the draughte hole which was very steryng for
þys heede that he pulyd the lege bothe upþer, wylde and hangyng about his
neck cam upon the fader beyng an olde man & gave hym a gret fall and bare

when they se this
with colys and dñe.
Come in one place and
the and ranne some tyme
runn after them and was in houre and more or euer he could ge tte his houre
to gryder agayne by hys ryng the people of the strete were ryzen and cam
darby
vp
hous
ch

myng start asyde and thre we downe the cart
abrate the cart rope wherby the colys fell out
together and after the horses brake theys tra-
s. brake a som toward nevigate that the colys
was in houre and more or euer he could ge tte his houre
to gryder agayne by hys ryng the people of the strete were ryzen and cam
darby
up
hous
ch

strewn with colys every one for hys parte gaderyd
parte of the colys were gone and colyar had gos his
whyle the gentylman went throughe seyns andrews
wys Anne and there met with the lerten commynge
two wifes whiche when he saw the gentylman in the
ret with the draught boarde about his neck had hened
glas glas a spyt & ran back agaist his house almost at
was almost out of his wytte that he was the knolle in
his gething thā because dauns inne gatys were not open
caswe & lept over the gardyn wal but lepyng & draught boord
thm that he fell downe into the gardyn & had almoste broken his
nekk and thought lay byll byll that the pypnypall cam into the garden / which
when he saw hym lyre there had wente some man had he slayne and there casta
ver the wall and durst not come nyc hym byll he had callyd vp hys compayne
th when many of the gentylman wer com to gether / loked well uppou
and kne we hym & after releuyd hym / but the boarde that was about hys
aused his hed so to swell that they could not gete it of byll they were
to cutte it of with hatchetts / Thus was the wenche well iaped and
forfere she ranne from her fader / her faders arme was hurte / the colyar lost
the boles the sexton was almost out of hys wyt / & the gentylman had almost
broke his necke .

Marchantys wyfe there was in bole parysh in london some what
A sleete in age to whom her mayde cam on a sonday in lente after dy-
ner and sayde maydres quod she they ryng at saynte Thomas of
aces for there shall be a sermon prechyd anon / to whome the maistres anmes
redand sayde mary goddyns blesyng haue thy herte so; warnyng me there
of & because I sleete not well all this nyght I pray the bryng my stole unto
me for I wyl go thyder to loke whethir I can take a nappe there whil the
preest is prechynge .
CBy thys ye may se that many one goth to chyrch as much for
other thynges as for deuocyon .

in a mynster. They were facyng and ther
doyng to hym. For her councell cam to one of her
medecyne wos taught her for her owne and her
bandes hat / which answerten angrys and
Diabbe. I have none for my husbande to
and so lyke wyle every woman answerten
fro many of them in anger and scotony
she cam agayn to her gosseps all angerly
to borow a cockoldes hat and I al get non
I wyl have one of myn owne and be ouer.

By thys tale a man may se that it is more to his
trust more to his owne store than to his neybour.

A Gentylman & gentylwoman satte to gyder talking. The
had great paine to one of his teche and hapyd to say
man thus / I wyls maystres I have a toche in my hevynesse
ry soze wherfore I wold it were in your tayl / be heryng of me
thus / in good sayth syt yf your toche were in my tayle it coulde do
good / but yf there be any thyng in my tayle that can do your toche
wolde it were in your toche /

By this ye may se that a womans answerte is seldom to seke

A In the tyne of lente a welcheman cam to be confessyd of hiȝ curate
whych in his confessyon sayde that he had kyld a fren to be. one
the curate sayd he coulde nat assyde hym / yes quod the welchman / yf thou
west all thou woldest assyde me well yngouhete when the curat
dyd hym to lew hym all the case he sayd thus / mary therz w. e. ll. he w. e. 3
wryght haue slayn the mbothe of I had lyf but I let the one scape / therfore
thayster curate set the tene agayn the tother & than yf offence is not so great
but ye may assyde me well yngouhete.

By this ye may se that dyuers men haue so wyl and lacy con
scyence þ they thynke yf they do one good de þ or rayf þ
doyng of one eyll synne þ ye yf satysfaccy þ þm oþer
and oþers.

Here was a company of gentylman in norgampton
met to hante for debt in the poolews in þ goller betwixt
soyd. Amonge whiche gentylme there was one whiche had a
man to his seruice & a good archer / whiche when they cam to a

Rascal but ever he lette
houre after he lay com ryg
had a boar hangyng a
fayre hym he had hym sta
lyvier that he had n'al that h
lyfe was maistre belyuer by
and was illad he was so el
thys welchman was very
fit / in at the white found
yne to hym and sayd /

At yonder / as two hourys and I colde se never a male but a lyttell male
thys a man haþ hangyng at his ladell bow / & that I haue gotten and lo here
it is / and toke his master the boget whiche he had taken away from the
sayd man / for the whiche deede bathe the mayster and the seruante were after
warde in greate trouble .

By this ye may lerne yt is greate folye for a mayster to putten
setuante to that besynes wherof he can nothyng skylt and
wherin he hath not ben vsyd

¶ and gaue on a tyne talked wþ a gentylwoman whiche was ryght
wysse and also mery / thys gentylwoman as she talked wþ hym
happenyd to loke vpon hys herde / which was but yonge and somewhat
grovyn vpon the ouer lypp / & but lyttell groven beneþe as all other yonge
men / & comynly vse to grow and sayd to hym thus / Sþt ye haue a
þeþd aboue / & none beneth / & he herynge her say so / sayde in spore / maystres
ye haue a þeþd beneth / & none aboue / mayz quod she than set þ tone agaynst
the toþer / which answere made the gentylman so abashed that he had not
one worde to answere /

Here was a certayn white frere whiche was a very glotton and a
great vngyn whiche had an vngracþouse boy that ever folowed
hym an bare his cloke and what for the freres glotony and for his
þorlymnes the boy wher he wente to wylde scante gette meat
mought for the frere wolde eate almoſte all hym selfe / But on a
þeþd he made a securone in the contry wher in he touched vþt many
þeþds / whiche cryste dyd afore hys passyon amoung whiche he spervally
þerayd the myracle whiche cryste dyd in fedynge syue thouſande people
with syue louys of bred and with iii. lyttell tyles and this freres boy whiche

nd toke no heede to them. Then hitchyn an
þeþd the hye waye a man of the contry whiche
had a ladell bow / And whan this welchman had
þeþd began to drawe his bow and bad hym de
nat his ladell bowe / Thys man for fere of hys
boget / and so dyd and than rode hys waye
And whan this man of the contry was gone
and wente incontynente to seke hys may
þt hys compaþye / and whan he saw hym
þayster by cottes plut and her nayle I haue
þayster by cottes plut and her nayle I haue

þayster by cottes plut and her nayle I haue

carid not gretely for hymma
hys mayster was so great a chilch
that all the churche hadde and had be
lyters ther whyche answere made be
that for shame the frere for e out of chur
he than departed out of the churche that ther

Cly thyse ye may se that he is comynge
to depart with such as he hath to comynge

Rychard Craynlyn dwellyn in the toowne
house of whom he could never be tyd an
space c. a senyght & wold never depart when
mery of hym in a tyme as he & hys wyfe and this frere
saynyd hym selfe very angry wyth hys wyfe In somuch
her. Therfor he verleyng well what they ment said he
I haue bene here this seuenyght when ye were frēdys &
for tenyght lenger but I wyll se you frēdys agayne or I
uyng that he coude no good nor wolde not depart by none
sweryd hym shorly & sayd by god frere but thou shalt abyd
and take hym by the shulders and thrust hym out of the doore.

Cly thyse ye may se that he that wyl leyne no good by exam
maner to hym shawyd is worthy to be caught wyth open reb

Rychard Craynlyn dwelled a myner whiche had a
ly wenche to his daughter whome the curate of the nere toowne
louyd / and as the same went had her at hys pleasure / But on a
tyme thyse curat prechyd of these curyouse wyues now 8 dayes / & whether it
were for the nonys or whether it cam oute at all aduenturye he hauncyd to
say thus in hys sermon / **C**ly wyues ye be so curyous in all your marchamēt
ye wot not what ye meane / but ye shold folow oure lady / for our lady had
nothyng so curyous as ye be / but she was a good housewife to her
nēters daughter of Botteley. At whych saying all the wyhom made gret laug
hing / and spesyally they that knew that he louyd that same wenche.

Cly thyse ye may se it is gret foly for a man to fulfyl his wyl with any man
to praise or to name the same parson euenly left it bynyd hym in to thre
sclauder.

Freke Lymytour come into a poore manrys hōuse in the countrey

R and because thyse poore man thought thyse frere wylt do hym some
good he therfor thoughte to make hym good ther. But because hys
wyfe wold dresse hym no good mete for cosle / he therfor at oþer tyme sayd
thus **B**y god wyfe because thou dyddest dresse me no good mete to my dynet
wete it not or mayster frere thou shouldest haue balle a dosyn liternes. May
lys quod si frere I pray you spare not for me / wherwyth the wyfe was
angry and ther at soupper she caused them to fare me

gesys ys they wyl haue any
the howle.

gh he were well lemyde yet he was
whych had a Gentylmanys sonne
co teche hi n to speke latyn . Thys frere
ag in the cor xey / and because thys frere
knowe that thys chylde had metely well spent
bene wth hym / he bad thys chylde to make in
a cloyster . Thys chylde halfe astonyed bycause
thys latyn so shorly answeryd at all aduentures
apij ambulant .

yme a good old gentylman beynge a salver cam bylon
me and as he ca he hapenyd to ouertake a frere which
chryst and wet alone wthout hys beuer wherfore this
s frere wher he was hys beuer that shold he shryf compa
ontry to hys religyon to go alone / and it wolde cause
syn to be som apostata o som vnthryf By god syn quod p
maudeth hym vnto your mastershyp / why quod the gentyl
hym not / than (quod the frere to the gentylman) ye are the
ske for hym /

thys tale ye may se that he that geueth counsell to any vnthryf
cheth hym hys dutye shal haue of tymes but a mock for hys labour
the gentylmen cam into an Anne where a sayre woman was tap
ster wherfore as these the satte there makynge mery eche of the kyl
led her and made good pastryne & pleasure howbeit one spake merley
& sayde I can not se how this gentylwoman is able to make pastryne & plea
sure to vs all the expte that she were departed in the partes / By my
trouthe quod one of them yf that she myght be departed than I wolde chuse
for my parte her hed and her sayre face that I my ghte alway kylle her / Than
quod the seconde I wolde haue the breste and harte for there lyeth her loue /
in quod the thryd then ther is nothyng left for me but the loynys / butto
kys and leggys / I am contente to haue it for my parte / And whan these gen
tylne had passed the tyme there by the space of one hour o: ii. they toke theyr
leue & were goynge awaie but / they went the thryd man whych had chosen
the bely & the buttockys dyd hys the tapster & bad her face well / what quod
the fyfthe man that had chosen his face & the mouth why dost thou so / thou dost
me wronge to kylle my parte that I haue chosen of her / O quod the other I
pray he be nat angry for I am contente that thou shalt hys my parte for it /

¶ Nesse there dwellyd a mery gentylman whyche had a coke callyd
Thomas that was greatly dysleasyd with the tothall / displaynyd
to hys mayster therof whych sayd he had a hoke of me / as and sayd

He wold lolle up hys boke to se whether he wold fynd any man betwix him and his
and so send one of hys doghters to hys sonnes to hys home and incontynent
lokyd vpon yt a long seazon and than sayd sonnes to hys com. Thomas
he here is a medesyn for your tothake and it is a thynkyng to mylde
good except ye knelle on your knees & alle ymme dayes & hys maner shal
to be relesyd of hys payn knelled and sayd mayster to seynynge let me have
that medesyn. Then quod hys gentylmen knell on your knees and sayd
ster me whyche knelle downe and sayd after hym the bad byrd. Chyrche
tylunan began and sayd thus. The son on the londay / The son on the londay
quod thomas. The mone on the monday / the mone on the monday. The son
nyte on the telysday the trynyte on the telysday. The wyt on the telysday
the wyt on the wednesday. The holy holy thursday the holy holy thursday
And all that fast on frydai & all that fast on frydai Abste in thy moudre an
saterday. Thys Thomas coke heryng hys mayster thys munday hem in his
anger stert hym and sayd by goddis body mokkyng churche I wyl never be
the seruice more. And went forth to hys chamber to gete hys gere to geder to
ghentet to haue gon therby & by but what for the anger that he toke with his
mayster for the mok that he gaue hym & what sorlour that he toke to men
hys gere so shortly to geder / the payne of þ tothake went from hym hys sorlour
that hys mayster cam to hym and made hym to taw styll / and tolde hym that
hys charme was the cause of the ease of the payne of þ tothake.

By thys tale ye may shal that anger oscynnes puttyngh away the badnes
payne /

A Skoller of orford latley made mayster of art cam in to the cyrrollour
don and in poulys mette with the sayd mery gentylman of essex
was euer dispysyd to play many mery pageantys with whom be
he had bene of famyl yet accoyntaunce and prayd hym to gyue hym a fermyn
typet / This gentylman more lyberall of promysse than of gypte graffyd hym
he shold haue one yf he wold com to hys lodgyng to the spyn of the bulle
out byshops gate in the next morwynge at. vi. of the closte. Thys thider
thankyd hym and so that nyght departyd to hys lodgyng in flete streete / and
in the morwynge erely as he poynyd cam to hym to the kyng of the bulle
as thys gentylman saw hym he bad hym go furtly hym in to he Cyrtayn
sholde be sped anon whyche incontynent went to gyder vell batam in to
Laurence church in the Iury where the gentylmen shold a messe
to masse and told the skoller that yonder is the preste that hath the kyng of
you and bad hym knelle downe in þ pews and he shold speke to hym before
incontynent thys gentylman wente to the preste and sayd. This here is all to
let a kyngysman of nyne gretly dyspysyd with the thyngough. I pray you
whan masse is donne gyue hym in þ gaugyngs of your chalices. The prest gret
hyd hym and tomyd hym to þ pews and sayd. More I shall leue you as soone
as I haue sayd masse. The thider shal sayd hym and herd the mes trusshing

than whan the masse was done that we packe walo gyue hym hys tyt of
temet. Thys gentylman in the meane whyle departyd out of the churche
was prest whan was mas done putte wyne in the chales. And cam to the
soler knelyng in the pele offeryng hym to drynk of the chales / thys scoler
louyd upon hym and myld & sayd why master pson wherfor / set ye me the
chales mary quod the prest for the gentylman told me ye were myld with
the chyncough praydane to me that for ame decyne yemight drynk of y chal-
les / Day by day whan he comd scoler he promysyd me ye shuld deuyuer me a
tyt of temet / saff / yod / prest he spake to me of no tyt but he desyred
me to gyue yow drynk of the chales for the chyncough / By goddis body quod
the scoler he is as he was euer mynt to be but a mokkyng wretch and euer I
lyue I shall quyte hym and so departyd out of the churche in great anger.

By thys tale ye may percyue it is no wysdom for a man to triste to
a man to do a chyng that is contrary to hys old accusunyd codryevons
To xviij ther was a great baryance betwen the byshop of Nor-
folk & one mayster Skelton a poyet lauryat In so much that the
byshop commaundyd hym that he shuld not come in hys gatys
Thys mayster skelton dyd absent hym selfe for a long seson . But at the laste
bethought to do hys dewty to hym & studyed weys how he myght obtayne
the byshopys fauer / & determinyd hem self that he wold come to hym wth
some present & humble hymself to the byshop and gat a cople of fesantes and
cam to the byshoppys place & re quyryd the porter he myghte come in to speke
wth my lord. This porter knowyng his lordys pleasure wold not suffer him
to come in at the gatys wherfor thys mayster skelton went on the baksyde to
ske some other way to come in to the place. But the place was motyd that he
coulde se no way to come ouer except in one place where there lay a long tree
ouer the motte in maner of a bydge that was fallyn down wth wynd / when
for thys mayster skelton went a long vpon the tree to come ouer and whan
he cam alindis ouer hys fate flyppyd for lak of sure fotyng & fel in to the motte
wth my dyll / but at the last he recoueryd hym self and as well as he coude dry-
ck hym self a geyne / and so delyng cam to the byshop beyng in hys hall than late
byrsen from dyner / whyche whan he saw skelton commyng so delyng sayd to
hym why thow shalys never come in at my gatys / and chargyd my porter to kepe the out / For sooth my lord quod skelton
though ye gau me suche charge / and though your gatys by never so fuerly kept
yet yt ys no more possible to kepe me out of your doys thā to kepe out crow-
dys / pyes for I can not in at your gatys but I can ouer the motte y I haue
be almost drownyd for my labour / and shewed hys clothys how evill he was
strayed / whiche causyd many that stode therby to laughe apace / Then quod
Skelton yf it lyke your lordeshyp I haue wrought you a dyshe to your fyer
a cople of fesantes. May quod the byshop I deby the & thy fesantes also and
wyth as thou art pyke the out of my hōle for I wyll none of thy gyft hom

ton than cor. syderynge that the bylonding
of his famyl yetz thereby that thowght
it was moche worse to be confynged. /
of confyngacyon miste he des abyde /
auoyde that confyngacyon / he mused a /
shope thus / if yout lordlype lme we /
totente to take them / why tylcste quod /
be theyr names / ywys my lord quod /
whitch is in print / the kyng / & this is called /
for the kyng / handynge of my mynde / in
to ta / em / this albo is the kyng /
this / the last / yll gyue you whyle /
swere / at / this asel / laugher / and all /
to be good / he wyl write a wyl / the concretes / an /
wente the by / unto his lan
By th / tynges dothe /
mounth them /

: go to hell by my trouw. quod the sole for I wyl go with my master / & I
sure my master shall go to hell / for euery man leyth he shall go to þ deuyl
and therefore I wyl go thider with hym /

Here was a certayn ploughman of the contrey of the age of xvi.
yeres that never come / almonge company but alway went to
þ plough a husbandry. And syne this yonge lad went to a weddyyng
with his fader where he le one lute vpon a lute / & whan he cam home
þ nygt / þer asked hym what spore he had at weddyyng. This
þ by my trouw master quod he there was one þ brought
mes and tykled her so vpon the neck that she crekyd the
hard gode creke in my lyfe.

In a tasheouse in lorden there was a mayde whiche was
appilite to whom the maystres of the house cam and that
þ her fader was the fader of the chylde / To whom the
towered fofy / why quod the maystres it is not
ble but som may / the fader therof / To whom the mayd
þ maystres why mar / vut a chylde without a man as well as
lay eggys without a rote.

þe may ye he it is varde to vende a wome / without or excuse.
Gentylman there was dwellynge mygh kyng son.

þyng in the contrey þat is leuaunt whi
þer quyklyst felome / But com alway sadly by þ
þer beforwe weddys / þe mayster sayd to þi
þayn. þu so loundly / wylde haue the tell me some
tyme with/by þi truch mayster quod he / I can tell n
mayster canst / þu not syng / þu by my trouw he quod þ
neuer syng / in all my lyfe / quod þ master call thou my
master quod he / I can not but if ye wyl begyn to syng
as I can / by my trouw quod the mayster / þ is well / I wyl be
to make a ryne let me se haue well chou canst folowe / myster /
þohyle and then began to syng thus / Many menys / many w
in temys and so do syng / & þi quod the servant / And many a
þy other menys wyues and so do / I by thyner what doth thou haue
the master / by my trouw the mayster / nþyng quod he / but make þyng
but quod the mayster / I charge the / þre why thou sayest / so for soþ
þe quod he / so / noþyng in the wold / but to make þyng / þan quod
the mayster / þf thou doest for noþyng / ellys / I am content. So the mayster
þe quod hym bys / sayng all though he sayd trouw he peraduenture.

answere to his seruant / and commandement / to do my to be
answere. This welcheman came to the countrey place / & at t
an ape syttinge there in a cote made for hym to abyte to ap
dispose. This welcheman dyd of his campe to make ructy
sayd. My mayster recommendeth hym to the kynges rounce for
hym here a letter. This ape tolde this rounce to hym selfe and
after loked vpon the man makynge many wrynges and
tyes of apes is to do. This welcheman because he had
agayne to his mayster accordingynge to his commandement
deluyered the letter vnto my lorde these lastyng somme
in a furtred cote. Anone his mayster asked hym whan and
sayd he gaue hym an answeare, but it was other frenche wryte
stode him nat. But syz quod he ye ne de nat to fare h. I frow
naunce to moche that I warrantee you he wyl do your comande
lorde his fader. This gentylman in reueste that of maner of wryte
for lacke therof his seruaunte that had done the felonys, hym
after he had yned at the kynges frenche anf raste and afterward hym
this ye may se that every wryte man ought to take heed that
the seruaunte vpon a hasty message that is a matter of

olde thare was whiche proffered a bagget to sell to a fe
mynche answered hym and sayd that he had ryght noughe
therfore / wherefore the other sayde that he shulde haue
ndicyon that he shulde gyue and deluyer vnto hym
dayes after ryght noughe, or eis fooyt shyllinges /
other was contente. Thys bergayne thus agreed he
is ryght noughe toke no thoughte dnyll suche tyme
d bymme nyc. At the whiche tyme he began to ymogen
er this man ryght noughe: And fyrt of all he thought
ynnes peynte / and suche other / but nothynge comide
was somwhat / wherefore he came home all sadde and
flosynghe of his. xl shyllinges / and coulde nother slepennes
s wif beyng agreed, demandyd the cause of his boun
t after many demaynes tolde her all / well syz quod she lette
and gette ye to the a towne and I shull handell this mat
his man folowinghe his wifes counsell went forthe of the

1. **C**ontrary to his wile put þer unto him in þynner þowt and sake
This man berde ge glad thrust his hande in it supposyng to haue
lynges of money and thruste his hande thoroough he it vp to the
þe wylle than shal þat haue ye there. Mary quod he ryghter
od she that haue þe wylle berayne and than my husbande
þu for his dagger at woddyng to his promyse,
þayle that ofteynynge a womans bytte at an extremite
þan a mans.

tarne hym bytter whiche wente a lymytyng to a certayn
dwellen dwelled a certayne ryche man, of whome he ne
re the value of an halpeny, yet he thought he wold go thyn
allaye them. And as he wente thyder warde the wyfe stand
we betwix hym comyng a farre of thoughte that he
ther and by and by tanne in and badde her chyldyn standyng
har. we asked for her say she was nat within. The frere
men and suspeyned the cause and came to the doore and asked for
the chyldyn as they were bydden, sayde that she was nat within
he stillykynge on the chyldyn / and at the laste he com
had badde hym let hym se his hande / when he
od he what fortune for the is ordyned. To his hande / and his hande seyn the frere sayd. I
is prepared / Tha loked he in the thyde sonne
ny is hardest of all / therwith wente he his tr
es, sodenly ranne out and called the frere aga
and after to sytte downe, and sette before hym
d whan he had well eaten it dronken she bi so
f her chyldyn / which at the last after many da
ulde be a begger / the seconde a thefe / the thy
ynge fell downe in a soone and toke it gryp
nd said that thoughte these were them for syng
than she besought him of his counsell / than he
dest that shalbe a beggar a frere and the seconde that shalbe a thefe
we / and the thyde that shalbe an homydyng phisicion.
By this tale ye may lerne that they that wyl come to the speche of
sence of any persone for theyr owne cause they muste syntre same
or the selfe to shewe suche matters as those persones most dy

the man **o**pe and sayd, sy thy mayster syddeth the gryme. cl. pens/
I wyll ne^o quol the bope / than calld the man with an hys bope to the frere
and sayd, y^e he laypeth be wyll hac^o than quod the frere be he him/and i^e an hys
bope harsde his mayster lay so he gave the man cl. pens.

CBy this ye may se it is folys for a man to say ye v^e day to another
excepte he kno^e he surely what the man sayeth.

Certaine bocher dwellynge in saye & neweham in the
don called Poule, had a seruante called philippemere. one
sunday was at the churche beryng mass, one of his freres
name was philipppe spencer was sente to call him to the churche
his maister. So it happened at the tyme that the mass was to finyshe
sermonde touchid many auctoritez of the holy churche. Amonge all the
wo^odes of the pystell of saynt Poule and philippemere. he be nat onely
bounde to beleue in chrysle, but also to faute to. Cyprianus and iude
wo^odes in the pulpet. what sayeth Poule and philippemere to this. Then
yonge man that was called philipppe spenser hadde went he had broken of
him, answered shoxely and sayd, mary sy^e he had never come to him to take
his parte of a podynge, for he shulde go for a calfe alone. The cura^eng
this was abasshed and all the audience made great laughter.

CBy this tale ye may lerne that it is no tiken of a wyls man to giv^e
a soden answere to a questyd before he knowe surely what p^e he kno^e.

There came a courtyer by a carter, the whiche in deryng^e spayn^e the
carters backe, legges, & other membris of his body mete. Also shulde
gessyng^e the carter perceyued and sayde / he had another properte than
the courtyer espyed in hym / and whan the courtyer had demanded what it
shulde be / he loked alsyde ouer hys shulder vpon the courtyer and sayde thus.
Lo sy^e this is my properte / I haue a walle eye in my hede / for I neuer loked
ouer my shulder this wyls, but lyghtlye espye a knave.

CBy this tale a man may se that he that visth to d^e ride & mock^e
folkes is somtyme him selfe more deryded and mocked.

A yonge man of the age of xx. yere rude & unlearned in syngynge of le^e aye^e
to his cura^eng to be confessid, whiche whan he was of his lyfe
examyned / could nat saye his pater noster, wherefore hys m^eistre
exortid him to lerne his pater noster and therew^r he lerned him what an holy & goodly
pater noster was / and therwithal he tolde hys m^eistre comayng^e

our dally sustenaunce alway and helpe vs as we haue and haue
neede of. The. v. Forgyue vs our synnes done to vs as we for-
gyue them that trespass agaynste vs. The. vi. Et ne nos. Let vs not be ouer-
comyd by thy will remysshoun. The. vii. Sed libera. &c. But delyuer vs from al
evill. And when his confessor after this expousicion to hym made in-
toyned hym in penaunce to falle every syday bide and water tyl he had his
Pater noster well and sufficently lerned. This yonge man meekly acceptyng
his penaunce so depearely and raine home to one of his companyons and sayde
to his felowe. So it is. my godly father hathe gyuen me in penaunce to
falle every syday yet. And water tyl I can say my Pater noster. Therfore
lesson. 20. Pater noster. and by my truthe I shall therfore teche
the othe. othe. othe.
e ye may lerne to knowe the effecte of the holy prayer of
the othe. othe. othe.

Item. ne therre there was whiche vpon our Lady day the Annuncya-
tion. De a sermon in the whiche freres in London and began his an-
tete. & his wylle. Ave maria gracia plena dominus tecum. &c. These
wordes quod the frere were spoken by the aungell Gabryell to oure ladie
whan he conceyued Christe/ whiche is as moche to saye in our mother tonge,
as all hayle Mary well thou be the sonne of god is with the. And furthermore
the aungell sayde/ thou shalte conceyue a bere a sonne. And thou shalte
call his name Iesum/ and Elizabeth thy swete colyn, she shall conceyue the
swete saynt Iohn. And so proceded styll in his sermon in suche fonde ryme,
that p[ri]uers and many gentylmen of the court that were there, began to smyle
and laughe. The frere that perceyuyng said thus. Maysters I pray you hathe
I shall tell you a narracyon. There was one's a yonge p[re]est that was not all
the best clerke sayd masse & redde a colet thus. Deus qui b[ea]ginti filii tui. &c.
wherfore he shulde haue said b[ea]ginti filii tui. &c. And after whan masse was
done there was suche a gentylman as one of you are nowe þ had herde thys
masse came to the p[re]est and sayde thus. Sir I pray you tell me howe many
sonnes had god almyghty the p[re]est whiche you that. Mary syz quod the
gentylman I suppose he had. xx. sonnes/ for ye said ryght nowe. Deus qui b[ea]ginti
filii tui. The p[re]est perceyuyng howe that he deryded hym, answered
hym shewely and said thus. Howe many sonnes so euery god almyghty had/ I
answere that thou arte none of them/ for thou scoryst the woorde of god/ And
so sayde the frere in the pulpet. No more are we none of the chyldren of god/
for ye scorste & laughe at me nowe that preche the woorde of god/ whiche

¶ the 14. of holynesse matter that is by fide in communyoun & obediencie may
be in you no man shall not edrye to þe audience. Therefore every preste wold
be in credyd wyth two dyps & countenaunce coniurment to the matre of god. Also
yet by thys tale they that be vnderlyd in the latyn tonge may know the substance
of the Ave Maria.

¶ a wyllage in warwyk shyre there was a parson preest all though
þe were no great clark nor graduat of the mynsterie yet he gretted
to hys parshouns vpon a syday Declaryng to þe matre of
cycles of the Crede. Shewyng them that þe fift article wot to be of god
the fader almyghty maker of heuen and erthe. The sixt to beleue
cryste hys onely son our lord coequal wyth the fader in all thyngys god
to the deyte. The thyrd that he was conceyuyd of the myllyfule bone of the
þyngyn Mary. The fourthe that he suffered deth. The fift myllyfule arm that
he was crucyfyed dede and beryed. The syxt that he was also brynged and set
out the good sowlys that were in heyn a hope and them that were in erthe by his sake
froun deth to lyfe. The syvthe assendyd into heuen to the ryght hand of god
þe fader wher he sythe. The sevynth that he shall come at the day of dñe to
þe þe both us that be alreys and them that he dede. The eighthe to beleue in the
holy gospell god in þe fader and the sone. The nynth i the holy churche
Catholyc and in þe hys communyoun of sayntes. The tenth i the resurrecyon
on of lyngys. The eleventh In the resurrecyon generall of the body & soule
The twelvthe in euery lyngre lyfe that god shall rewarde them thre dñe good
And say to hys parshouns further that these articles ye be houmble to beleue
þe they i crewe of mycchyngte. And if you beleue not me take sovermeze su
te and mycchyngte mycchyngte go your way to couentre & þe þe shall se them
þyngyn in corpus with playe.

¶ Copye redyng of thys tale they that understand the latyn may levere to
þe mormys articles of the saynt.

¶ A certayn manerage in the contrey in the tyme of þe mynsterie þe had
no credyd manerage whiche he had leteryd by þe. þat of the
of the godlynges. The syxt to beleue in one god & co holynesse above
all þe god of þe maner whiche were not in heyn by hym selfe; none of þe
þe god shal be in heyn from wonderis apariengis but he shal be in heyn
and al the sevynnes of þe manerþou baſte therby. The fourthe to beleue
þe parentys god & co holynesse & in þem myselfe. The fift to beleue in
þe god myselfe noþ for noþer a humble bodes me godlyng. The sixt to
do no forswearon artfully in þe god myselfe thought to scryve my selfe in þe
letteracyon. The sevynth to beleue noþ for noþer a humble godlyng. ¶

despye thy neyghbours wyfe for thyne owne appetitie vnlausfully. because
this frere had preached this sermonde so often/one that had herde it best re tolde
the freres seruaunte that his maister was called frere Johs. s. commaundementes
mentes. wherfore this seruaunte shewed the frere his maister therof, and ad-
uyled him to preche some sermonde of soyme other matter, for it greued him to
here his maister so dertyded, and to be called frere Johs. s. commaundementes/
for euery man knoweth what ye wyll say as sone as ever ye begyn, because ye
have prechid so ofte/why than qd the frere I am sure thou knowest well
whiche of the s. commaundementes hat hast herde them so ofte declared / ye
sayew the seruaunte that I do. Than qd the frere I pray thererhicle them
nowe. Qd quod the seruaunte these be they. Wyde, covetous,
flouthe, emu, wra, glony, and Lechery.

Coyt ale ye way lerno to knowe the. s. inuidy-
mentes. vij. dedely synnes.

He husban. Sayde to his wyfe thus wyle / by this cal. I diemend
T thys nyght that I was cockecolde. To whome she affered no[n]
sayd husbande. By this brede ye are none. Than sayd he, vix vix
the brede. She answered and sayd to her husbande. I eate you the midell.
for you sware syste.

CBy this a man may se that a woman deauanted a quarell and alige thy
woman deauanted a quarell and alige thy into a man
I of a we of what crachte his fathre whiche thy sonne his fathre
was a crachte man of slaye.

CBy this tale a man may perceyue that sountyke p. raduenture
yonge innocentes speke truely vnaduyled.

JAs a certayne parryshe churche in London after the olde. vudable & ac-
customed maner, there was a frere myno; all thoughs he were nat the
best clerke no[n] coulde nat make the best sermondes/ yet by the lycence of
the curate he there preached to the parryshons. Amonge the wyche adyience
there was a wyfe at th tyme lytell disposed to contemplacyon talkid wylth
hers of her femeynyne tales so loude/p the frere harde, and som
what wylth perturbed therwith. To whome therfore openly the frere spake and
sayd. Whi a woman ther in the tawny gowne, holde thy peace and leaue thy
babewyght, / u troublest the wylde of god. This woman therwith sodenly ad-
balydes because p frere spake to her so openly p. the people her behelde, an-
swered shorly & said. I beshrowe his harte p. bat tyle moze of vs two. At the
which syng p. people vyd laughe because they fel e but lytell frute in hys ser-
monde. **C**By this tale a man may lerne to beware howe he openly rebuketh
any other and in what audyience lest it come to his owne reppose;

they toke many great intercyses and many
other realmes that were theyre enemys. Amonge these realmes they be appened
on a season to take a Scottes shewe, and byuers shewe they sleme and take
the prisoners. Amonge whome there was a welchman that had one of the Scottes
prisoners and bad him that he shoulde brin' of his facours to him to be the
Scottie was very lothe/holpe be it so, for as the last he pulled it of with am
eyryll wyl and sayd to the welchmen, As you wyl not have my facours
take it there, and cast it ouer the borde into the see. And so spakynge seynge
that sayd by Scottes blut and her mayne, I shall make him
to shewe, and
to schew by the legges and caste hym after ouer the borde.

By this tale a man may leyne that he that is in the world
ought to forfate his owne wyl, and folow me. And so comynge
ment that so hathe subiectyon ouer him, let hym to shewe
hurte and damage.

There was a man that marayd a wooman whiche had
beautie/holpe be it she had suche an unshapelyment of monthe
domme and coulde nat speke, whiche thynge made him to be verye
fyse and lause, wherfore woon a day as he walkid alone thynge be
thynkyng upon his wyf. There came one to him and askeid hym what
the cause of his heurynesse, whiche answered that it was only because his wif
was hoolte domme. To whom this other sayde I shall shewe the hoolte a
mede, and a medecyne (therfore that is thus). Go take an aspergill
and laye it vnder her tonge this night. She beynge a lepe, and I wot well
that she shal soone be vnde monthe, whiche shall be yngel glad of this medes. He
forwared the tyme, and gathered aspergillnes, wherof he layde thre of them
vnder her tonge when she was a lepe. And on the morrowe when he hym selfe
twaxed, he perysches to knowe whiche the medecyne he ought be yngel in wode
with her, he comyned of her to shew her wyf, and soone shewd her answere and
sayd, I shal shewe your wif for walkynge me to wyl, and so by the hoolte
of them medes shew she was crouched to her wif. But in comysyon her spesye
for the tyme day by day, and the was to wif of comysyon that shew her
she hoolde and chydde with her husbande, so moche that at the laste he was
moynted to shew he sholde moche more trouble and disteys, whiche shewd more
des to shew her before whom the man shewd wherfore as he walkid another
tyme in the shew he happened to meat agaynt with the same persone that taughte
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deslyre thy neyghbours wyfe for thyne owne apetyte vnlaufully. because this frere had preached this sermonnes so often/one that had herde it before tolde the freres seruaunte that his maister was called frere Johs. s. commaunde mentes wherfore this seruaunte shewed the frere his maister therof, and ad uyses him to preche some sermonde of some other matter, for it greued him to here his maister so deryded, and to be called frere Johs. s. commaundementes/ for every man knoweth what ye wyll iay as sone as euer ye begyn, because ye haue preached it so ofte/why than qd the frere I am sure thou knowest well whiche be the. s. commaundementes hat hast herde them so ofte declared/ ye syng the seruaunte that I do. Than qd the frere I pray thercheste them knowe. I qd quod the seruaunte these be they. Pyde, covetous, flouthe, envy, wainglony, and Lechery.

Wyt ale ye way lerns to knowe the. s. commaundementes vij. dedely synnes.

The hysban. sayde so his wyfe thus wylle / by this ca. **H**remed thyngt that I was cockecolde. To whome she answered sayd hysbande. By this brede ye are none. Than sayd he, **W**eake you the midell for you sware fyfte.

Wyt this a man may se that a woman in a certayne woman demaunded a quynche and a lige chy unto a man of a lewe of what crachte his. **T**he man whiche thy sonne his father was a crachte man of a lewe.

Wyt this tale a man may perceyue that sountyng p raduenture yonge innocentes speke truely vnaduyled.

Th a certayne parryshe churche in London after the oldel. udable & accustomed maner, there was a frere myno; all though he were nat the best clerke no; coulde nat make the best sermondes/ yet by the lycence of the curate he there preached to the parryshouns. Amonge the whiche audyence there was a wyfe at th tyme lytell disposed to contemplacion talked wyllyngt of hers of o her feinenyne tales so loude/ p the frere harde, and som what was perturbed therwith. To whome therfore openly the frere spake and sayd. Thi wwoman there in the tawny goiwe, holde thy peace and leue thy babelynge, thou troublest the worde of god. This woman therwith sodenly abashed because p frere spake to her so openly p the people her behelde, answered shortly & said. I beshewe his harte p baleth moze of vs two. At the whiche syng p people dyd laughe because they fel e but lytell frute in hys sermonde. **W**yt this tale a man may lerne to beware howe he openly rebuketh any other and in what audyence lest it come to his owne reproche;

They toke many great intercyp ries and many my ples, and many prisoners of other realmes that were they; enemys. Amonge the whiche they haþ opened on a season to take a Scottes shepe, and dyuers Scottes they slewe and toke prisoners. Amonge whome there was a welcheman that had one of the Scottes prisoners and bad him that he shulde dr̄ of his harness / whiche to do the Scotte was very lothe/ Howe be it so; for at the lasse he pulled it of with an euyll wyll and sayd to the welcheman / If thou wylle wende me my haeneys take it there, and cast it ouer the borde into the see. The welcheman saynge that sayd / by Scottes blut and her mayle, I shall make her cast agayne, and toke him by the legges and cast hym after ouer the borde.

By this tale a man may leyne that he that is in an other man schet ought to forſake his owne wyll, and folowe his owne commandement that so hathe subiccyon ouer him, lest he come to his great herte and damage.

There was a man that maryed a woman whiche had no ynglyng, and a beautie/ Howe be it she had suche an impediment of nature that it was domme and coulde nat speke/ whiche thinge made him to be in grewe syfe and saddle/ wherfore broun a day as he walked alone ryght her herte, thynkyng vpon his wyf. There came one to him and askeþ hym what was the cause of his heuynesse, whiche answereþ that it was onely because his wyf was boþre domme. To whome this other layde / I shall shewe the lone a remedye and a medecyne (therfore that is thus). Go take an aspen lefe and laye it vnder her tonge this nyght he beyng a slepe, and I warante the that she shal speke on the morrowe/ whiche man beyng glad of this medecyne repared therfore, and gathered aspen leaves / wherfore he layde thre of them vnder her tonge whan he was a slepe. And on the morrowe whan he hym selfe awaked, he deligþous to knowe howe his medecyne brought beyng in bedde with her, he demanded of her howe she byd/ and sodenly she answered and sayd. I besyrouwe your herte for wakenyng me so erly / and so by the vertue of that medecyne she was restored to her speche. But in conclusyon her speche foþer increased day by day, and she was to erly of condycyon that every day she bawled and chydde with her husbande, so moche that at the lasse he was moxe fered and hadde moche more trouble and diseale with her swerde woydes than he hadde before whan she was boþre/ wherfore as he walked another tyme a. he happened to meate agayne with the latte persone that taughþ

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so I praye you teche me a medecyne to inodefye her that she speke nat so
moche. This other answere and sayd thus. Syz I am a deuyll of hell / but
I am one of them that haue lede power there. All be it yet I haue power to
make a woman to speke / but and if a woman begyn ones to speke / I noz all
the deuylls in hell that haue the mox power be nat able to make a woman to
be styll, nor to cause her to leue her spekyng.

By this tale ye may note that a man ofte tymes desyreteth and des-
ueteith to bche that thyng that ofte turneth to his displeasure.

BHe asked ag. auctour of the arches lately before markyd, why he chose
bym a lytell wylfe / whiche answereyd because he had a verte larengie
thus. *Exodus malis minus malus est eliendum, that is to saye in
englyssh, amonge eu' ll thinges the leste is to be chosen.*

In the tyme of Lente there came two nonnes to sayntis Iohnis in Lon-
don bytauyl. or. *ye great pardon there to be confessed.* Of the whyche
nonnes, the one was a yonge lady and the other was olde. This yonge
lady chose fyrt her confessour, and confessed her that she hadde synned in Le-
chery. The confessour asked with whome it was / she sayd it was with a lyllye
gallante. He demaunded where it was / she sayd in a pleasaunte grene herber,
he asked further whan it was. She sayd in the mervyneth of Maye. Then
sayd the confessour this wylfe / a sayxe yonge lady with a lyllye galante, in a
pleasaunte herber and in the mervyneth of Maye ye dyd but yow kynde
nowe by my truthe god forgyue you and I do, and so she departed. And in-
contynent the olde nonne mette with her, askyng her howe she lyked her con-
fessour / whiche sayd he was the best godly fater that ever she hadde, and the
moste easye styn penaunce geuyng. For comfort wherof this other nonne went
to the same confessour, and shroue her lyke wylse þ She had synned in Lechery.
And he demaunded with whome, whiche sayde with an olde frere / he asked
where, she said in her olde cloyster. He asked what season, she sayde in Lente.
Then the confessour sayd, an olde hore to lye with an olde frere in her olde
cloyster, and in the holy tyme of Lente by cockes body if god forgyue the, yet
wyll I never forgyue the. whiche wordes caused her to departe all sorde and
soye abashed.

By this tale men may lerne that a vicyous acte is more abomyn-
able in one person than in another, in one season than in another,
and in one place than in an other.

¶ By this tale a man may lerne bothe it is wyse and
in good credence to hepe hym therin, and in no wyse to dytable his
selfe so moche.

lore I praye you teche me a medevyc to modefy her that she speke nat so
morte. This other answerek and sayd thus. Sy I am a deuyll of hell / but
I am one of them that haue leste power there. All be it yet I haue power to
make a woman to speke / but and if a woman begyn ones to speke / I noz all
the deuyls in hell that haue the mo. power be nat able to make a woman to
be styll, noz to cause her to leue her spekyng.

By this tale ye may note that a man ofte tymes desyreteth and doth
ueteth to dche that thynge that ofte turneth to his displeasure.

BHe asked a g. actour of the arches lately before maryed, why he chose
hym. / lytell a wyfe / whiche answered because he had a teste layenge
thus. *Exodus malis minus malus est elienduu*, that is to saye in
englishe / amonge eu. ll thinges the leste is to be chosen.

In the tyme of Lente there came two nonnes to saynte Iohfis in Lon-
don bycause of the great pardon there to be confessed. Of the whyche
nonnes, the one was a yonge lady and the other was olde. This yonge
lady chose fyrt her confessour, and confessed her that she hadde synned in Le-
chery. The confessour asked with whoine it was / she sayd it was with a lusly
gallante. He demaunded where it was / she sayd in a pleasaunte grene herber,
he asked further whan it was. She sayd in the mery moneth of Maye. Than
sayd the confessour this wyse / a fayre yonge lady with a lusly galante, in a
pleasaunte herber and in the mery moneth of Maye ye dyd but yowr kynde/
nowe by my truthe god forgyue you and I do, and so she departed. And in-
contyrant the olde nonne mette with her, askynge her howe she lyked her con-
fessour / whiche sayd he was the best godly father that euer she hadde, and the
moste easye st in penaunce geuyng. For comfort wherof this other nonne went
to the same confessour, and shroue her lykewyse þ She had synned in Lechery.
And he demaunded with whoine, whiche sayde with an olde frere / he asked
where, she said in her olde cloyster. He asked what season, she sayde in Lente.
Than the confessour sayd, an olde hore to lye with an olde frere in her olde
cloyster, and in the holy tyme of Lente / by cockes body if god forgyue the, yet
wyll I never forgyue the. whiche wordes caused her to departe all sadde and
lore abashed.

By this tale men may lerne that a vicyous acte is more abomy-
nable in one person than in another, in one season than in another,
and in one place than in an other.

to blo we / a yonge squyer of Englande ryding on a lulen courser, of whiche
horse the noyle of the trumpettes so pryched the courage that the squyer cam
nat hym detayne / so that agaynsle hym wyl he gaue hym hys enemys
whiche squyer leyng none other remedy sette bid spere in the rest, and rode
throughe the thickest of hys enemys / I mi condicyon had good fortune
and sauad hym selfe alwe without hurt / and the knyghte honest hole we
and had the victo:re / And sche when the knyghte knyghte / this knyghte Ed:
warde called the squyer / and tolde hym knyghte / To wylde make hym
knyghte becau / he halfeunclie was the man in dol / and in knyghte / and sole
courage / nake aduentured syfste / bpon the knyghte / whom the
squier thus answered, if it lyke poure gracie to make my knyghte
fore / I beseeche you to make my knyghte and nat my
dewe and nat myne / and full soze agaynsle my knyghte /
knyghte heryng refrayned to promote hym to the order /
knyghte him in maner but for a cowarde / and ever after sauad
therfore .

By this tale a man may leue hewe it is wylde
in good credence to kepe hym therein, and in no wylde to dyable
selfe so moche .

A yonge maistre marayed to a wyfe thought it was good poele to geue
the maystrye of her in the begynnyng. Came to her the potte sethynge
ouer the fyre, all though the meate therein were nat ynough / soden-
lye commaunded her to take the potte fro the fyre / whiche answered and
that the meate was nat redy to eate. And he said agayne I wyl haue it taken
of for my pleasure . This good woman lothe yet to offendre hym, sette the
potte besyde the fyre as he badde . And anone after he commaunded her to
sette the potte behynde the doore, & she said agayne ye be nat wyse therin. But
he precysely said it shulde be so as he bad . And she gentilly agayne dyd his com-
maundement . This man yet nat satissyd commaunded her to set hys pot a hygh
upon the henne roste / what of the wyfe I trowe ye be madde . And he fyerslye
than commaunded her to sette it there or els he sayd she shulde repente it . She
sowle hat akeyde to moue his pacience toke a ladder & sette it to the roste, and
wente her selfe up the ladder and toke the potte in her hande prayeng her hus-
bande than to holde the ladder faste for slydynge whiche so dyd . And when
the huse de loked up and sawe the potte stande there on hysght he sayd thus .
Lo noyle standeth the potte ther as I wylde haue it . This wyfe heryng .

E. II.

A certaine confessour in the hylde tyme or iente enuyng his penitente to
saye dayly for his penaunce this prayer. Agnus dei miserere mei, whi-
che was as moche to saye in englyshe as the lambe of god haue mercye
vpon me. This penitente acceptynge his penaunce departed/and that tyme
twelfe monthe after came agayn her. confessed of the same confessoure whi-
che demanded of hym whether he had fulfylled his penaunce that he hym en-
souled the laste yere. he sayde thus, ye sy^r I thanke god I haue fulfylled
it. For I haue sayde thus. delye in the inomyng and so dayly / the shewe of
god haue mercy vpon me. To whome the confessour said. **A**gnus de
I haue mercy vpon me, that is the lambe of god haue merc-
y quod the confessour. ye sayd truthe that was the laste yere. But nowe it is a
twelven yere. it is a shewe by this tyme. Therfore I muste nedes
say nowe. god haue mercy vpon me.

War-3 it is a chepe by this tyme. Therfore I melle nedes
of god haue mercy vpon me.

Reale ye may perceyue that if holy scripture be expowned
by people onely in the lyttell sence. Veraduenture it shall
lytell good.

dyuers to be in communicacyon, amonge whome there was
¶ **J**ohn Dawe a paryshe preest / and one Johs Daue a parisson of his whiche
he..i.had communicacyon moze busye than other in thys maner . This
preest thought that one myght nat by felynge knowe one from a nother in the
darke . Johs daue his paryslhone of the contrarie opynyon layde with his
curate for a wager . xl. pence / wherupon the paryshe preest wyllynge to prove
his wager wente to this Johs dawes house in the tenuyng and sodenly gate
yrr to bedde with his wyfe whan he began to be somwhat busye / she
felynge his crowne layde shortely with a loude voyce / by god thou arte nat
Johs daue . That hearynge her husbande answered / thou sayest trouthe wyfe
I am here Johs daue . Therfore mayster persone gyue me the money for ye
haue loste your . xl. pence .

By this tale ye may lerne to perceyue that it is no wylsdome for a man for the couetous ofwynnyng of any wager to put in iecopardye a thyng that maye turne him to greate displeasure.

Rycche Frankelyn in the countrey hauynge by his wyse but one yylde
and no mo, for the great aßeccyon that he had to his layd chylde soude
hym at Oxforde to scole by the space of. ii. o. iii. yere. Thre yonge
scoler in a vocacyon tyme for his disperte came home to his father
ned after warde on a nyght, the father, the mother, and the layd yonge scoler

in the dyslye be the chekyns. Mary sayde the fater that wold I fayne le.
The scoller toke one of the chekyns in his hand and said. Lo here is one che-
kyn, and incontynente he toke bothe the chekyns in his hande iointly and
sayd, here is .ii. chekyns and one and .ii. maketh .iii. Lo here is .iii. chekyns.
Than the fater toke one of þ chekyns to hym selfe & gaide another to his wyfe
& sayd thus. Lo I wyll haue one of the chekyns to my parte, & thy mother shal
haue a nother, and because of thy good argumente thou shalce haue þ thynge
to thy supper, for thou gettyst no moxe meatte here at this tyme. Whiche pro-
myse the fater kepte and so the scoller wente without his supper.

By this tale men may se that it is great iþ to put any en scoller
lerne any subtyll scyence whiche hathe no naturall wytte.

A frere of London there was that on a sonday in the morwynge perly in
the somer season came fro London to Barnette to mases collyron / &
was there an houre before hym mase began, and by cause he wold come
to the churche honestly he wente byt to an ale house there to wyppe his shote
and to make hym selfe cleynly. In this whiche house there were podynges to
sell and dyuers folkes there brekyng they faste and eatyng podynges. But
the frere brake his faste in a secrete place in the same house. This frere sone af-
ter came to the churche, and by lycence of the curate entered into the pulpet to
make a colacyon or sermon. And in his sermon there he rebuked soþe the ma-
net of them that wold to breke they faste on the sonday before hym mase & said
it was called the deuyls blacke brekefast. And with that worde spekyng as he
dyd caste his armes out to make his counteuance, there fell a podyng out of
his sleue / whiche he hymselfe had stolen a lytell before in the same ale house /
and whan the people sawe that and specially they that brake they faste there
the same morwynge and knewe well that the wrofe had complayned howe she
had one of her podynges stolen they laughid so moche at the frere that he in-
contynente wente downe out of the pulpet for shame.

By this tale a man may se that whan a precher doþe rebuke any
lynde or wycce wherin he is knownen openly to þe gyldie hym selfe / such
prechynge shal lytell edefye to the people.

A Certayne scoller there was intandyng to be made a mons, whiche
hadde noþer great wyt / nor lernynge came to the byt appaþe take
orders / whose folysshenes the bishoppes perceuyng because he was a
ryche mannes sonne wold haþe very strongly appasse hym but asased hym thys

and to the wyppe and to the wyppe that is wyppe and to the wyppe that is wyppe. This scoler so departed and came home to his father & shewed hym the cause of the hynderaunce of his orders. Hys father beyng angry at his folisshenes thought to teche hym the solucion of this questyon by a famyluer example, and called his iugures before hym and sayd thus. Thou knowest well Colle my dogge bathe these. iii. whelpes, cyg, trygge, and tryboll. Muste nat all my dogges nedes be syre to tryboll. Than quod the scoler by god father ye sayd trouthe let me alone nowe, ye shall se me do well ynough the nexte tyme. Wherefore on the morwe he wente to the byshoppe agayne and sayd he coulde soyle his questyon. Than sayd the byshoppe Noye had thre sonnes, Nein, Came, and Japhet. Howe telle me who was Japhetes father, marpys? quod the scoler. If I telle youre le deslyppe colle my fathers dogge.

Contra. By this tale a man may lerne that it is but loste tyme to teche a man my whinge whiche hath no wyte to perceyue it.

To vertuned so that a frere late in the eueninge desyzed to delynge of a poore man of the countrey, the whiche for lacke of other lodgynge glad to harboore the frere lodged hym in his owne bedde. And after he and his wyfe. The frere beyng a slepe came and laye in the same bedde. And in the morynge after the poore man rose and went to the market leauyng the frere in the bedde with his wyfe. And as he wente he smyled and laughte to hym selfe. Wherefore hys neyghbours demaunded of hym why he so smyled? he answered and sayd I laughe to thynke howe shamefaste the frere shalbe whanne he waketh, whome I leste in bedde with my wyfe.

Contra. By this tale a man may lerne that he that overshoteth hym selfe doth folysshely, yet he is more sole to shewe it openly.

Somtyme there dwelled a prest in Stretforde vpon aynne of small sterlynge whiche vndeouintly lange masse, and ostentynnes twylse on one day, so it happened on a tyme after his secode masse was done in shorte space nat a myle from Stretforde, there mette with hym dyuers merchaunte men, whiche wolde haue harde masse, and desyzed hym to synge masse and he shulde haue a grote, whiche answered them and sayd. Syrs I wyll say masse no more this day, but I wyll say you two gospels for one grote, and that is dogge chepe masse in any place in Englannde.

Contra. By this tale a man may se that they that be rude and unlettered reynarde but lytell the mercite and goodnes of holy prayer.

the frewe is so drowned and gone; say
herte shou shuldest haue taryed and foug,
haste caused me lese an halpeny for my fare.

By thys tale a man may se that
and cruell company, shall lose that w
passyon vpon his neyghbour

A Precher in pulpet whiche preached the wo
matters spake of mennes soules, ad sayde
subtyll that a thousande soules myght daunce.
mannes fynger. Amonge whiche audyence there was a l
of small deuocyon that answered and sayde thus. **M**yr doctor
thousande soules may daunce on a mannes nayle, **I** saye you than
shall the pyper stande.

By this tale a man may se that it is but foly to shewe or to shew
verte to them that haue no pleasure nor mynde thereto.

A London there was a certayne artificer hauyng a fe
a lusty galante made pursute to accomplishishe his pleasure. This woman
denyng shewed the matter vnto her husbande, whiche moued therewith
bad his wyfe to appoynt him a tyme to come secretely to lye w
het all nyght.
And with great stakes and othes sware, that agaynst his lyfe except comynge
he wolde be redy harneysed & wolde put him in re spardye of his comynge, he
wolde make hym a great amendes. Thys nyghee was then appoynted, at
whiche tyme this courtier came at hys houre & entred in at the chaliber, and
set his two handesworde downe and sayde these wordes. Stande shou there
thou sworde the dethe of thre men. This husbande lyenge vnder the bedde in
harneyss herynge these wordes lay styll for fere. The courtier anone gate him
to bed with the wyfe about his prepensed busynesse. And within an houre &
two the husbande beyng myry of lyenge beganne to remoue hym. The court
ier that hearynge asked the wyfe what thinge that was that remoued vnder
the bedde, whiche excusyng the matter said it was a cell shewe vnto
dayly to go about þ house. And the husbande that hearynge a
it had ben a shewe. And so in conclusyon whan the courtier so
hys tym he rose and kylles the wyfe & toke his leue and departed. **N** as soone as he
was gone the husbande arose, and whan the wyfe loked on hym somewhate
bashed began to make a s^o countenaunce and sayde / alas sy^r why dyd

O the yulvande. .200
ble.

He is nat wyse that wyll put his comendence
at crakers whiche ofte tymes wyll do butly-
he poynte.

tyngē is his shope that sawe a colyer come by,
because he was so blacke / and asked hym what
and ho've the deuyll fared. To whome the co-
uell whan I sawe hym laste / for he was rydynge
a souter to plucke on his botes.

By this may se that he that vseth to deryde other folkes, is som-
tymis hymselfe more deryded and mocked.

In more after monge olde gestes howe god made saynt Peter porter
of heuen and that god of his goodnes sone after hys passyon suffered
many men to come to the kyngdome of heuen with small deseruyngē, at
whiche tyme ther was in heuen a great company of welchemen, whiche with
theyz trakynge and babelynge troubled all the other. wherfore god sayde to
saynt Peter / he was wery of them, and that he wolde sayne haue them
out of heuen. To whome saynt Peter sayd, Good lord I warrente you
that shalbe shortly done / wherfore saynt Peter wente out of heuen gates and
cryed with a loude voyce, Cause bothe. That is as moche to saye, as rostid
these / whiche thynge the welchemen herynge ranne out of heuen a great pace.
And whan saynt Peter sawe them all out he sodenly wente into heuen and
locked the doore and so sparred all the welchemen out.

By this ys may se that it is no wylldone for a man to loue or to set
his mynde to moche vpor any delycate or woldely pleasure wherby
he shall lose the celestyall and eternall ioye.

Two knyghtes there were whiche wente to a standynge fylde with theyz
prynce / but one of them was confessed before he wente / but the other
wente into the felde without shryfte or repentaunce. Afterwarde thys
wyrte wanne the fylde / had the victory that day / wherfore he that was con-
fessed came to the prynce and asked an offyce and sayd that he had deserued it,
he had done good seruice and aduentured that day as farr as any man in
the felde to wanne the other that was unconfessed answere / and sayd. May
the inasse I am more worthy to haue a rewarde than he / for he aduentured
it his body for your sake, for he durst nat go to th. felde tyl he was confessid.

þe wuld syng on the morowe. By my trothe
forgotten it, but he bad me tell you it began
I trowe thou sayst trouth for now I rememb
am for god almighty dyed upon good stys
þe soule.

þen vne sole sendyþ a noþer sole on þys er
clynes þe hollyshly sped.

þe wh. aþ had studied the iudicials of astronomy.
þydyng by the way whiche came by a herding and
þe how far it was to the next town/þy quod the herd
e past a mule and an half but sir quod he ye nede to ride
e a hōwe of rayn or ye com thider what quod þe skoler/
e ye no token of rayn for the cloudes be both sayz & cleere/
herdman but ye shall fynd it so The skoler the rode forth
þe had ryden half a myle farther there fell a good shōwe of ra
ler was well washyd & wet to the skin the skoler the to myd
e rode to the herdman and desyryd hym to tech hym that conny
þe herdman I wyl not tech you my connyng for wrought tha
þe rofferyde hym. xl. shyllingys to teche hym that connyng the herd
e he had reseyuyd hys money sayd thus Hye se you not yonder
e with the whyte face yes quod the skoler. Suerly quod the herdman
e daunsich and holdith by her tayle ye shall haue a shōwe of rayn with
al an hōwe after.

By this ye may se that þe connyng of herdmen & shepardes as touchige
alteracyons of weders is more sure than the iudicials of Astronomy.

A certayne town there was a ryche man that lay on his deth bed

I at poynte of deth whyche chargyd hys executors to dele for hys
soule a certayne soine of inoney in pence and on this condicōn that
gyd them as they wolde answere afore God that every poore man that cam
to them and told a truw tale shulde haue a peny and they that said a fals thig
wuld haue none / and in the dole tyme there came one whiche sayd that god
was a good man / quod the executors thou shalt haue a peny for thou sayst
trouth. Anone came a noþer and said þe devyl was a good man quod þe execu
tors there thou lyest therfore thou shalt haue nere a peny. At laste came
one to the executors and said thus ye shall gyue me nere a peny which god
des made the executors amasyd and toke aduynement whiche shuld

A ho we he agreed with his wyfe, so he sayd.
The coude never agre, by god quod the other.
I pray the ho we so. Maty or the other I shall tell
mery, & whan I am sad she is sad, so when I
to go from her and so is she, & whan I com

A the tyme of his yaccon a bysshopp.

D and had gote many chyldren, prepared
what rule he kepte, whiche preest had a len
and by her had two or thre small chyldren in thone
shoppes comynge he prepared a rowme to hyde hu
ouer in the rofe of his hall. And whan the bysshope wa
in the same hall hauyng, & of his owne chyldren about h
coude speke lytell latyn or none, had the bysshope in lat
Comode episcop. This woman in rofe of the house bear
so, had went he had called her byddynge her come to him, and
and sayd, shall I bynge my chyldren with me also. The byssh
this sayde in spotte, vro, tua sicut vritis abundans in laterribus
The preest than halfe amasyd answerd and sayd. filij cui sicut n
rum in circuitu mentis tue.

C By this ye may se that they that haue but small leynyn
sontyme speke truely vnaduysed.

A al the wednesday in the monyng was a curate of a churche whiche
D had made good ther the nyght afore & sytten by late and came to the
churchoe here confessyon, to whome there came a woman and amou
other thynges she confessed her that she had stolen a poete. But than because
of great watche that this preest had, he there sodenly felle a slepe. And whan
this woman sawe him nat wyllyng to here her, she rose and went her waye.
And anone an other woman kneeled downe to the same preest and began to
say Benedicite, wher with this preest sodenly a waked myrryng she had ben p
other woman & sayd all angerly, what arte thou nowe at Benedicite agayne,
tell me what dyddest thou whan thou haddest stolyn the poete.

A one after one maister whyttington had bylded a colege on a nyght as
he slepte he dreined that he satte in his churche a many folkes there also.

And further he dreined þ he sawe our lady in þ same churche with a glas
of goodly synnettene in her hande goyng to one askyng him what he had
done for her, whiche sayd that he had sayd our ladys saunter every daye
þþerfore she gaue him a lytell of the oyle. And anone she wente to another.

A great college ang was vety giaoove in hys aynw.
hym, she asked him what he hadde suffred for her
in greatly abasshed because he had nothyng to
ned that for all the great dede of buyldynge of
hat goodly oyntemente.

hat to suffre for goddes sake is more
gyue great goodes.

appoynted to go on bisytacyon to a preestes
solde haue the preest do but lytell coste vpon him,
ut lytell meate, sayenge thus in latyn. Preparas
is preest whyche vnderstode hym nat halte well had
wherfore he thoughte to obtayne the bysshoppes fa
e the bysshoppes comynge kylled his horse that was
ere of the bysshoppe and his seruauntes etc parte/ whiche
e knewe afterwarde was greatly displeased.

this ye may se that many a sole doche moche coste in makyng
it dyners, whiche hathe but lytell thanke for his laboure.

an dwellynge in Englaude fortuned to stele an Englysheiman
set it on the fyre to sethe/ wherfore this englysheiman suspectyng

welcheman, came to his house & sawe y toke sethyng on the fyre and
co he welcheman thus. Sy; this is my cocke. Mary of the welcheman &

& de thynne thou shalte haue thy parte of it. Mary of the englysheiman that
& nat yroughe. By cottes blut and her mayle of the welcheman if her be nat

yroughe nowe, her will be yroughe anone for her hath a good fyre vnder her.

Letayne of bycars of poules disposed to be mery on a sonday at hys

masse tryalle, sente another madde felowe of theye acquaintance unto
a folyshe dronken preest to gyue hym a bottell / whiche man mette w
the preest vpon the to ppe of the stayres by the chauncell doze and spake to him
and sayd thus. Sy; my mayster hathe sente you a bottell to put your drynke
in because he can kepe none in youre bpaynes. This preest therwith beyng
very angry/ all sodenly toke the bottell and with his fote flange it downe into
the body of the churche vpon the gentylmen shede.

A Certayne Jury in the countye of Myddeler was enpaneld for the
kyngis to enquire of all endytements, murders, and felonys. The
persones of thys panel were folyshe covetous and unlearned, for who
soever wold saye them a greate, then wold affirme & verisye hit whether
it were true or fals without anye grofe or emprence / wherfore one that wold

ydote in a shing vnytyn as was the
whiche byll whā it was plented into þ
said opēly before all þ people. Lo syrs þ
presented by any enquest/ so; here they haue in
lyng of an asse/ whiche whan the people haerde it, it
ſ to wonder at the folysshenes & shamefull periur

CBy this ye may se it is great parell to en
quest whiche be folysshē and haue but sma

Th a certayne patryshe a frere preached/ **F**or
that rode on the sonday, euer lokynge vpon
spurred redy to ryde. This man perceyuyi
hym sodenly halle in angre, answered the frere t
moche agaynst hem that ryde on the sonday / for **L**
an þalme sonday, as thou knowest well it is wrytten
whome the frere sodenly answered and sayd thus. Bu
therof, was he nat hanged on the fryday after/ whiche h
in the churche fell on laughyng.

There was a certayne man that had two sonnes vni
for the eldyst was lustre and quyeke and vsed mo
walke into the fyldes. Than was the yōger slowe and
to lye in his bed as longe as he myght. So on a day þ elder a
gole erly & walked into the fyldes, & there by fortune he founde a purse
ney & by the to home to his father. His father whan he had it wente fire
to hys othe ~~sonne~~ yet lyenge than in his bed, & sayd to him. O thou slogo
quod he, leyst chou not thynaeldest brother haue he by hys erly cysyng
had fōude a purse with me ney, wher by we shall be greatly holpen all our lyfe /
whyle thou sluggynge in thy bedde doſt thou no good but slepe. He than wylt
nat what to say, but answered shortly and said father quod he if he that hathe
lost the purse and money had lyne in his bedde that same tyme that he losse it
as I do nowe, my brother had founde no purse nor money to day.

CBy this ye may se that they that be accustomed in byce & synne byll alwaye
lynde one excuse or other to cloke therewith them byce and vnythysfyr's.
Certayne wyfe there was whiche was somewhat sayre and as all wo
men be that be sayre was somwhat prouide of her beautre / and as
she and her mayde satte together she as one that was desyrous to be
praysed sayd to her thus. I saythe Ione howe thynkest thou am I nat a sayre
wyfe / yes by my crouth maistres & she, ye be the sayrest that euer was sayre

odes place, whyche lord he is, in hadde
is lord than asked this northen man
odes oyens q the northen man þ I dare, for I
de retayned him into his seruyce. So after it hap-
ide go syghte with his enemyes with whome also
ich shortly was smyten in the hele with an arrowe,
ill downe almost dede, wherfore one of his felawes
all harte and so lytell a stroke in the hele no me-
gome he answere and sayde, by goddes sake I as
helys, and all. Therfore ought nat one to feare whan
rte.

In this towne there was a wife somwhat aged that had beryed
whose name was called Johs / whome she loued so ten-
yfe, that after hys dethe she caused an ymage of tymber
and persone as lyke to hym as coude be / whiche ymage
ider her bedde, and every nyghte she caused her mayde to
and lay it in her bedde and called it olde Johs. Thys
prentysse whose name was Johs / whiche Johs wolde sayne
s maystres, nat so; no great pleasure, but onely so; her good
as ryche. Wherefore he ymagined howe he myght obtayne hys
speke to the mayde of the house and desyred her to lay hym in his
ytembedde for one nyghte in stede of the pycture / and promysed her a
god rewarde for her laboure. Whyche mayde ouer nyghte he apped the sayd
yonge man in a shete and layde hym in his maystres bedde as he was wonte
to laye the pycture. Thys wydowe was wonte every nyght before she slepte
and dyuers tymes whan she waked to kylle the sayde pycture of olde Johs.
wherfore the sayde nyghte he kylled the sayde yonge man, beleuyng that
she hadde kylle the pycture. And he sodenly starte and toke her in his armes,
and so well pleased her than / that olde Johs from thens for the was clene out
of her mynde, and was contente that this yonge Johs shulde lye with her
styll all that nyghte / and that the pycture of olde Johs shulde lye styll vnder
the bedde for a thyng of noughe. After thys in the momynge thys
wydowe intendyng to please this yonge Johs whyche hadde made her so
good pastyme all the nyght, bad her mayde go dresse some good mete for their
brekefast to feaste therwith her yonge Johs. This mayde whan she had longe
sought for wode to dresse þ said mete, tolde her maystres þ she caudé fynde no
wode þ was dñe except onely þ pycture of olde Johs þ lyeth vnder the bedde.

and from thens forth yong Johs occupye

Certayn merchaunt & a courteau

A at dyner hauyng a hote custard
somwhat homely of maner tok
in hys mouth whiche was so hote that it in
chaunt lokynge on him thought that he had
he wept this curteau not wylyng to be kn
mouth with the hote custard aswerd & said sir qu
a brother whiche dyd a certayn offence wherfore he wa
think now bypon his deth it makith me to wepe. This me
had laid trew and and after the merchaunt was displosid to ete
& put a sponefull of it i his mouth & brent his mouth also yhi
this courteau y pleyng spake to the merchaunt & seyd sir qu
why do ye wepe now. The merchaunt pleyuid how he ha
& said. Mary quod he I wepe because thou wakst not hangi
ther was hangyd.

yng man y was desirous to haue a wif cam to a company

A losofers which wer gadrid to gider regis the to gyt.

þ how he might chose hi sich a wyf y wer no shrew. Th
fers with gret study & delyberacō deffinid & he wold this mā y thel m
cial poites wherbi he shuld sure know if a weman were a shrew. The
is that if a weman haue a shill boyce it is a gret toke y she is a shrew
poit is y if a woma haue a sharp nose then inost commely she is a shre
iii poit is y never dothmis y if she were kerchesse ye may be sure she is a shre

þ König pait ther was d'ellig in lōdd which had a fayre yng wif &

A for thys y he had to do wēt ouer se but because he was sōwhat ze
lous he praid his wyfe to be cōcēt y he might pait a lāb ypo her bely &
praid her it might remain ther til he cam home agai wherwith she was cōcēt
aff whiche lāb so paitid he deptid & sone after y a lusti yng merchaunt a barchier
cāe & wold his wif & obteinid her fauor so that she was cōcēt he shuld ly w her
which resoxtid to her and had his pleasure oftum & on a time he toke a penial
& to y lāb he paitid. it. horns wensig to y wif y he had but refreshid y old pain
tig thā at y last about a yere after her husbā cā hōe agai & y first night he lay
with his wyfe he lokid upp his wif bely & fand the. it. horns painlid theri he
said to his wif that the other body had bē bely ther & made a new paitig for y
picture y he paitid had no hornes & this barchier to whōe this wif shordly

ooke of a. C. mery
onstant the sygne of
Dungegate next.



Cum priuilegio,
Regali.

